# A BOOK OF CHURCH HISTORY

SUSAN CUNNINGTON

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BY

SUSAN CUNNINGTON, M.A. (CANTAB.)

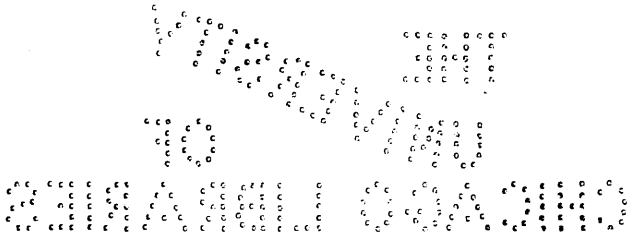
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WITH AN INTRODUCTION BY
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# INTRODUCTION

THE History of the Church in a tiny compass! Somehow we inevitably associate Church History with immense tomes and innumerable volumes. This is only natural, for the Church has existed for a considerable time! Moreover, she has certainly "made history" during that time. Her history is not merely that of a nation or a race, it is that of the co-temporary world; small wonder her historians have felt compelled to be voluminous. Nor is this due merely to the length of time which that history covers; it is due to the gravity of the problems involved in the very fact of the Church, problems which she herself has brought into being and which she alone can solve. Some of the ancient empires lasted longer, perhaps, than the Church has so far done, but their history raised no world-problems, still less any eternal problems. None of those empires could claim to be the "Gate of Eternity." Yet that is precisely the Church's claim. For the Church and her history are no mere side-issues in the world's history; rather are they *the* supernatural fact in that history. *Christ is the Head of the Church . . . which is His Body.* Christ, then, as the Incarnate Son of God, is the "Miracle of Miracles" and His

Church is the prolongation of that miracle till the end of time. The story of the Empire He founded is that of the one Empire which alone has weathered every storm.

Miss Cunnington's work is a marvel of condensation. Within the space of some two hundred and fifty pages she has compressed the history of the Church down to our own times. Every one engaged in teaching history will realize the difficulty of the task and also the value of the work. We are accustomed to the presentation of episodes in Church history in a fashion which—quite unconsciously—leads to a false impression and no antidote has been, alas! forthcoming. Here we have not merely the bare skeleton of facts, but a co-ordination of them. The history of the Church is set before us as being, as it truly is, the history of Europe and, to an immense extent, the history of the world, as it has gradually been opened up to men. Readers will not, of course, look for what the writer has never had in view, viz., critical study of details; she has rightly been content to give us a reliable framework which is the necessary preliminary to any further study.

Miss Cunnington has made all Catholics her debtors, especially those whose duty it is to teach.

HUGH POPE, O.P.

# AUTHOR'S NOTE

THOUGH there are several accessible Histories of the Catholic Church, this book is designed for a field not served by the larger works and yet needing more than the brief outline contained in the smaller. It aims at giving a continuous narrative of the history of the Church suitable for young students and the general reader.

With the Holy See as centre, and grouped around it the great personalities who became the heroes and saints of Christianity, there is presented the visible Society constituted by God. Thus the Church is shown as the appointed exponent of supernatural claims on individuals and nations, the official teacher and guardian of Truth, and the distributor of the Sacraments. The Sections A deal with the internal life of the Church, the Sections B with the external life; its spiritual activity and its reaction to environment.

Not for nothing were our earliest records "Ecclesiastical history"; like the Old Testament history they tried to give God's point of view. The modern disregard for the spiritual "leaven" of Europe and for the builders and possessors of its civilization is part of the bequest

of past unfaithfulness. The tone of the ordinary English text-book of history suggests that throughout the centuries the Papacy was a hampering or a mischievous influence, and that those who best evaded or circumvented it were the greatest contributors to progress. Against this assumption, open or veiled, the Catholic mind needs some defence, while a background of knowledge is useful, if not essential, to the cultivation of intelligent and devoted loyalty.

While avoiding sentimental piety and exaggeration, I have tried not to obscure the appeal to generous ardour which the records of the Catholic Church cannot fail to make. No story of Empire, no deeds that won renown, can exceed in interest and marvel the story of the Universal Mother and the achievements of her sons and daughters.

I desire gratefully to acknowledge the help I have received from the counsels and writings of many able scholars.

In using the book it is suggested that the paragraphs in square brackets may be omitted at first.

S. CUNNINGTON.

STORRINGTON,
*June*, 1926.

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# A BOOK OF CHURCH HISTORY

## PART I

## A.D. 34–800. EARLY CHURCH HISTORY

### PERIOD I—A.D. 34–313. Augustus to Constantine

### CHAPTER I

#### A.D. 34–198. THE AGE OF PERSECUTIONS

#### A

**The Founding of the Church.**—When in the fulness of time the Son of God was born of the Virgin Mary, grew from helpless infancy to childhood, "advanced in wisdom and age and grace," [1] and dwelt among men, He founded the Catholic Church, His mystical Body, which was to preserve His Presence in the world. After the years of seclusion at Nazareth, He marked the beginning of His ministry by the calling of the twelve Apostles and bestowing on them the power of working miracles.[2] These He commissioned to preach, at first to the Jews only, who were thus privileged to hear the message of Redemption before all other races. To the twelve Apostles He added later seventy-two disciples.[3]

[1] St. Luke ii. 52.
[2] St. Matt. x. 1–4; St. Mark iii. 13, 15; St. Luke vi. 13–16.
[3] St. Luke x. 1.

**The Rock.**—Simon, the first of the Apostles, on making his great confession of faith, "Thou art Christ, the Son of the living God," [1] received from his Master that response of mighty import, "Thou art Peter [a rock]; and on this rock I will build My Church." Thus was indicated the Divine Institution by means of which fallen man might regain his spiritual sonship, and to the Church, in the person of Peter, was committed the power of the keys.[2] After His Resurrection the Lord Jesus bestowed on His Apostles the sevenfold gift of the Holy Ghost,[3] repeated His sacramental benediction on Peter, and gave to him the charge of the whole Church,[4] that is the spiritual supremacy. He also extended His command and bade the Apostles, "Go ye into the whole world and preach the Gospel to every creature." [5] Then their Master "was taken up into heaven," [6] and the Apostles "adoring went back to Jerusalem with great joy. And they were always in the temple praising and blessing God." [7] They were bidden to stay in the city until the promised gift of the Comforter should be sent.

During the brief ten days' interval, Christ's holy Mother, the Apostles, and other devout believers dwelt apart in the upper room, "persevering with one mind in prayer." [8] Then it was that Peter, as chief Pastor, directed the appointment of a twelfth Apostle to fill the place of the traitor Judas, and Matthias was elected. Meanwhile, throughout Jerusalem were the busy preparations for keeping the Feast of Pentecost, ordained by God, through Moses, to be observed in the offering of firstfruits,[9] seven weeks after the Feast of the Passover.

[1] St. Matt. xvi. 16, 18. [2] St. Matt. xvi. 19.
[3] St. John xx. 22, 23.
[4] St. John xxi. 17. See Bishop Challoner's note.
[5] St. Mark xvi. 15. [6] St. Mark xvi. 19.
[7] St. Luke xxiv. 52, 53. [8] Acts i. 13, 14.
[9] Deut. xvi. 10.

**Pentecost.**—On the great day of the Feast, when they were assembled in that upper room, there descended on the Apostles the mysterious tongues of fire which were the outward sign of the miraculous gift of speech which each received. Immediately they went out into the crowded streets and began to preach Jesus Christ the Crucified to the gatherings of pious Jews who had come from all parts of the Roman Empire to Jerusalem for the festival. Many of these were from Greek and Roman cities where they would hardly ever hear the Jewish language except in the synagogues, and their native speech was that of the people among whom they dwelt. To their amazement they heard the Apostles, believed to be unlearned men, preaching in those various languages, "every man our own tongue wherein we were born." [1] Peter, the head of the Apostolic band, preached with such fervour and conviction that to the infant Church "there were added in that day about three thousand souls." [2] For at once the converts were baptized and enrolled themselves under the banner of Christ.

**The Dispersion of the Faith.**—The return of these Christian Jews to their foreign homes, bearing with them the Faith, led to its rapid and marvellous spread. The list given in the Book of the Acts shows how widely scattered were these Jewish settlers; and Strabo the historian wrote that there was hardly a country in the whole Roman Empire where there were no Jews.[3] Very soon after the joyful celebration of Pentecost a stern persecution of the Christians, instituted by the Jewish authorities in Palestine, added many to the exiles in distant cities. Chief and most energetic instrument of the Sanhedrin was that ardent patriot and scholar, Saul of Tarsus,[4] in the counsels of God

[1] Acts ii. 8.
[2] Acts ii. 41.
[3] Strabo (*c.* A.D. 24), *Geog.* i. 2.
[4] Acts viii. 3.

designed soon to become a devoted missionary of the Faith, and through all ages to be commemorated in the Christian Church with Peter himself.

**The Church in Palestine and Antioch** (A.D. 34–44).—For two years the chief Apostle stayed in Palestine, teaching, preaching, and working miracles, winning many converts to the Faith. Those who had remained in Jerusalem after Pentecost had shown their sincerity and conviction by selling all their possessions and contributing the price to a common store. Many of the later converts were poor, and among them were the widows of Jews who had died abroad, so that, for the better administration of the Church, a body of seven Deacons was added to that of the twelve Apostles. To these belonged Stephen, the first Christian martyr in the Jewish persecution. Peter himself was imprisoned with other Apostles [1] but marvellously released, and went from place to place strengthening and inspiring the scattered converts, while the rest of the band left Jerusalem and began their mission to the Gentiles. To the Samaritans went Philip the Deacon, and during his stay in the city occurred the episode of Simon Magus,[2] to stand as a perpetual warning against impious traffic in sacred things. On his return he was the instrument of converting a high Jewish official of the court of the Ethiopean Queen, Candace, and thus the Faith was carried into far Abyssinia, later to become so fruitful a Christian field. At Cæsarea, the imperial pleasure city, Philip prepared the way for the conversion of the Roman officer of the guard, Cornelius. This man was the first-fruits of Peter's evangelization of the Gentiles, and the event was destined to be of great moment to the Church. For, obedient to the vision granted him, Peter baptized the Roman convert, his family and household; and the first murmurs of the coming storm which might have

[1] Acts v. 18–25. [2] Acts viii. 13–18.

wrecked the Church, were heard in the astonished exclamations of his Jewish companions at "the grace of the Holy Ghost poured out upon the Gentiles." [1]

Meantime there had taken place the conversion of Saul the persecutor who, by the high favour of God, passed suddenly and completely from blindness to enlightenment, and immediately preached Jesus in the synagogues of Damascus, whither he was bound when the blindness fell upon him.[2] After a sojourn in this ancient city, the old capital of Syria, the Apostle, henceforth to be known as Paul, laboured with his beloved companion Barnabas at Antioch. Then Peter, leaving James in charge of the Church at Jerusalem, went himself to Antioch and there established his See (A.D. 40) and ruled thence for some two years, after which he made his way to Rome. From Antioch Paul, once "a Pharisee and the son of Pharisees," [3] and Barnabas, "a Levite," [4] were sent to evangelize Asia Minor, while other Apostles went to Greece, Armenia, and India.

**Paul's Missionary Journeys** (A.D. 43–66).—These apostolic journeys in the Gentile world are recorded with striking detail in the Book of the Acts. They should be read carefully and the episodes at the various centres noted, the Apostle's method, the opposition he encountered, and the characteristics of the various cities. They are further illumined in the Epistles addressed by him to the Churches thus established. A continually recurring feature was the antagonism, secret or open, of the Jews; the Apostles invariably made their first appeal in the synagogues. As most of the important cities of Asia Minor had also Greek and Roman converts, many of them had already been circumcised; the necessity, or the desirability, of this becoming a matter of dispute to be settled at the First Council of the Church, held at Jerusalem (A.D. 49).

[1] Acts x. 45. [2] Acts ix. 20 [3] Acts xxiii. 6. [4] Acts iv. 36.

The journeys made were directed immediately by the Holy Ghost,[1] and more than once Paul's own desires were checked. A cherished aim of his was to visit Rome itself,[2] whither Peter had gone from Antioch. It was fulfilled in a way otherwise than he had thought when, after his trial at Jerusalem and his appeal to Cæsar, he was sent as a prisoner to the capital of the empire.[3]

**The Martyrdom of SS. Peter and Paul** (A.D. 64).—By this time there had been four successors to Augustus Cæsar on the imperial throne, and the reigning monarch was now the Emperor Nero. The preceding emperors had sought to put down the Christian Faith in spasmodic bursts, but Nero began a cruel and ruthless attack, known in the annals of the Church as the *First General Persecution* (A.D. 64–68). In this, on the same day, were martyred both SS. Peter and Paul; St. Peter being crucified on the Vatican Hill, by his own request head downward as unworthy to suffer in the same way as his Master; and St. Paul outside the city on the Ostian Way, where the "Three Fountains" mark the place of his beheading. The "Confession" within the great Church of St. Peter was built as a shrine for the remains of the first Pope, and the Basilica of St. Paul Outside the Walls encloses the burial-place of the Apostle to the Gentiles.[4]

**The Destruction of Jerusalem** (A.D. 70).—Under the Roman general Titus (afterwards Emperor) there took place the grim vengeance of the conquerors on their continually revolting subjects in Palestine. After a siege of unparalleled horror the Holy City was completely destroyed and the country devastated. Henceforth the Chosen People were wanderers, without a national home or political centre whence their hoped-

[1] Acts xvi. 6, 7; xx. 23; xxi. 4.
[2] Acts xix. 21.
[3] Acts xxii. 29; xxv. 11; xxvi. 32; xxviii. 14.
[4] See Appendix A.

for Messiah should reign. It was a blow, too, to the Christian Jews, many of whom still belonged to the "Judaizing" party; and they saw in the existence of the Temple, its sacrifices and its ritual, an unfulfilled promise, leading them to nourish a secret hope that the way of salvation through Christ might even yet be by the portals of the Jewish Church.

**The Persecutions** (A.D. 64–180).—No certain records exist of the labours and deaths of the remaining Apostles until we read of the death of St. John at a great age. He was miraculously preserved from martyrdom (before the Latin Gate) in the *Second General Persecution* (A.D. 94–96). His brother James had been slain by Herod at Jerusalem (A.D. 42), and their fellow Apostles probably died in the scenes of their labours: St. Matthew in Persia, St. Andrew in Scythia, SS. Thomas and Bartholomew in India, or in the Indies, and St. Philip in Phrygia. They are all commemorated as martyrs; so, too, are the successors of St. Peter during this period.

If we wonder why the Roman authorities, conquerors of the world, having an unique gift for government and noted for their tolerance in the administration of conquered provinces, yet persisted in the persecution of Christianity, we are reminded that it was because in her supernatural character the Church was a standing protest against the pretensions and the corruptions of the Roman State. To the various deities of the pagan religion were added the persons of the emperors, sometimes even during their lives; thus religion and patriotism were intermixed, and refusal to sacrifice to the gods became a political offence. Also the pagan religious observances were closely bound up with the civil and entered into every phase of social life. In the frequent festivals, the public ceremonies, the home celebrations, and the ritual greetings and gestures of Roman citizens, the abstention of the Christians,

though law-abiding in every other respect, was easily marked and resented. Whether in Palestine, amid the hostile scrutiny of the unconverted Jews, or in the hard gay life of the pagan cities, these converts could not be overlooked or concealed. No one among them was idle or lawless; they were kind, not only to each other, but to all in need; and, as they hastened along dark roads and secret byways to their gatherings, they wore an air of joyous expectancy which told of some hidden hope. Many of their heathen neighbours were moved to seek Christ merely from the behaviour of these His followers and, when the test came, numbers of the Roman officers deputed to punish them became converted through their constancy.

The State authorities, wearied of the contest which threatened to rob the empire of valuable citizens, while availing nothing in destroying the Faith, ordered that no search should be made but that, if exposed and denounced, they must be punished, for their religion was still a "religio illicita." Those most ready to betray them to the civil power were in many cities the members of the Jewish synagogues, who repeated their original rejection of Christ in their descendants' manifold rejection of the Christian Faith.

*The Third General Persecution, under Trajan* (A.D. 107). —This emperor was the first of five rulers who in Roman histories are often called the "Good Emperors." They waged war on the Christians rather from philosophical than political reasons; the cold Stoic mind was bitterly antagonistic to the spiritual enthusiasm of the Christians. Trajan, whose massive column still stands erect in Rome,[1] interrupted his victorious wars against the Parthians to interview the saintly Bishop of Antioch, brought before him when he took the city. After some stern ques-

[1] The statue of Trajan crowning it was replaced by that of St. Peter by Pope Sixtus V. (A.D. 1585–1590).

tioning he declared, "We order that *Ignatius*, who boasts that he carries the Crucified in his heart, shall be chained and taken to Rome to be exposed to beasts in the amphitheatre there, during the public festivals." It was a sad yet triumphal progress of the aged Bishop by sea and land to Rome. At Smyrna he was met and greeted by *St. Polycarp*, its Bishop, who kissed his chains with holy congratulations. At length, reaching Rome, he was confronted with the grim preparations for amusing a brutal populace and met his death in the arena, rejoicing that he was permitted to be "the wheat of Christ," and praying, "May I be ground by the teeth of beasts so that I be found pure bread" (A.D. 116?).

*The Fourth General Persecution, under Marcus Aurelius* (A.D. 161–180).—In this the aged Polycarp was arrested and the pro-consul, moved by his ninety years, sought to persuade him to concede the small point of casting a few grains of incense on the imperial altar. In the loyal fortitude of his reply we find Stoicism itself outdone: "I have served Christ my Saviour for eighty and six years and He has never done me any evil. How can I blaspheme my King?" and being led to the pyre he prayed calmly and joyfully till the flames bore him down (A.D. 167).

The Churches of the West, no less than those of the East, contributed their martyrs to imperial philosophy; and Lyons (the Roman Lugdunum) and Vienne felt, too, the brunt of popular fury. For the plagues which raged, and the disasters that befell the Roman arms were attributed to the displeasure of the gods; and what must have aroused this displeasure but the behaviour of the Christians? *Pothinus*, Bishop of Lyons, like St. Polycarp nearly ninety years of age, was examined, brow-beaten, ill-treated, and cast into a dungeon where, after two days, he died. At Autun, during the excited orgies of a procession in honour of

the goddess Cybele (the Greek Rhea), a young man, one *Symphorius*, was observed not to prostrate himself. He was seized, dragged before the consul and interrogated; on confessing the Faith and refusing to honour the goddess he was condemned to death, as guilty of the double crime of impiety and rebellion. As he was led away his mother cried after him, "Be steadfast, my son; let thy heart be above! Thou passest this day to the life of heaven."

**Christian Missions in the First Two Centuries.**—No matter what the severity of the persecutions, the Supreme Pontiffs faithfully obeyed the Divine injunction to propagate the Faith. While most of the Apostles sowed the seed in the East, from Rome the work was spread to the West. Pope *St. Pius I.* (A.D. 158–167) sent priests to Britain; and Pope *St. Eleutherius* (A.D. 182–193) in response to a plea from a British king, Lucius, sent as missionaries Fugatius and Damianus to help to convert his land.[1] *Tertullian*[2] (A.D. 160–223) mentions the Faith in Britain and in the western parts not subject to Rome, as Hibernia. Three British Sees were founded: at London, York, and Caerleon; churches were built and schools, with priests attached. This is the British, or Celtic, Catholicism which, though often in peril through the barbarian invasions, lasted until after the sixth century, when the great Pope St. Gregory sent St. Augustine to England to convert the Anglo-Saxons. As to the Continent, though St. Paul himself may not have made his intended journey into Spain,[3] the Gospel was early preached there. The Emperor Trajan was of Spanish origin and *St. Irenæus*, Bishop of Lyons (*c.* A.D. 180), mentions the Spanish Churches.[4]

[**The General Council of Jerusalem** (A.D. 49).—A peril to the infant Church, even more serious than the

[1] *History of the Church*, vol. i., xiii. 5, Funk-Kent.
[2] Tert. *Adv. Jud.* 7. [3] Rom. xv. 24.
[4] Iren. *Adv. Her.* I. i. 10.

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the goddess Cybele (the Greek Rhea), a young man, one *Symphorius*, was observed not to prostrate himself. He was seized, dragged before the consul and interrogated; on confessing the Faith and refusing to honour the goddess he was condemned to death, as guilty of the double crime of impiety and rebellion. As he was led away his mother cried after him, "Be steadfast, my son; let thy heart be above! Thou passest this day to the life of heaven."

**Christian Missions in the First Two Centuries.**—No matter what the severity of the persecutions, the Supreme Pontiffs faithfully obeyed the Divine injunction to propagate the Faith. While most of the Apostles sowed the seed in the East, from Rome the work was spread to the West. Pope *St. Pius I.* (A.D. 158–167) sent priests to Britain; and Pope *St. Eleutherius* (A.D. 182–193) in response to a plea from a British king, Lucius, sent as missionaries Fugatius and Damianus to help to convert his land.[1] *Tertullian*[2] (A.D. 160–223) mentions the Faith in Britain and in the western parts not subject to Rome, as Hibernia. Three British Sees were founded: at London, York, and Caerleon; churches were built and schools, with priests attached. This is the British, or Celtic, Catholicism which, though often in peril through the barbarian invasions, lasted until after the sixth century, when the great Pope St. Gregory sent St. Augustine to England to convert the Anglo-Saxons. As to the Continent, though St. Paul himself may not have made his intended journey into Spain,[3] the Gospel was early preached there. The Emperor Trajan was of Spanish origin and *St. Irenæus*, Bishop of Lyons (*c.* A.D. 180), mentions the Spanish Churches.[4]

[**The General Council of Jerusalem** (A.D. 49).—A peril to the infant Church, even more serious than the

[1] *History of the Church*, vol. i., xiii. 5, Funk-Kent.
[2] Tert. *Adv. Jud.* 7.
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He ventured to remonstrate with the philosopher-emperor, Marcus Aurelius, on his treatment of the Christians, and his words had weight with that hard mind. Nor was controversy his only offering to the cause of Truth; he perished as a martyr in the persecution (A.D. 165).

Next is *St. Irenæus*, the learned Bishop of Lyons, pupil of St. Polycarp who had been taught by St. John himself. His principal work was that known as the *Refutation of the Gnostic Teaching*, an insidious system of thought which mingled the speculations of restless minds with the truths of revealed religion, and led many souls astray.[1] St. Irenæus (d. A.D. 202) lays down clearly the Catholic doctrines on the Creation, Redemption, and Sanctification of mankind; on the Incarnation, the Holy Eucharist, the Unity of the Faith, and the office of the Church to interpret its mysteries. And he insists clearly on the primacy of the Holy See: "The See of Rome is the seat and centre of unity; it is the chief and most eminent; it is known by all nations; it was founded by St. Peter, there St. Paul preached; and there they both shed their blood. With that See, on account of its powerful primacy, every orthodox See, that is to say the whole body of Catholics wherever situated, whether in Egypt, or Libya, or Germany, or Gaul, or Italy, or Spain, is in communion." Most emphatically, too, St. Irenæus states the unique supernatural character of the Church: "*Ubi Ecclesia, ibi est Spiritus Dei.* It is only at the breast of the Church that man can be nursed to life. He cannot partake of the Holy Spirit who takes not refuge in the Church."[2] These writings form the early nucleus of the great intellectual and spiritual armoury of the Church which is comprised in the library of the Fathers.]

[1] See Appendix C.2.

[2] Iren. *lib.* iii. c. 24.

## B

**The Church in the Roman Empire** (A.D. 67–198).—Of the thirteen Supreme Pontiffs who sat in Peter's Chair during these years all are believed to have died as confessors of the Faith if not by violence. In the same time there had been many Emperors, several of them military generals, who seized the imperial throne by means of the army and were themselves similarly dispossessed. The names of four are connected with the history of the Church through the persecutions authorized by them: Nero, A.D. 54–68; Domitian, A.D. 81–96; Trajan, A.D. 98–117; Marcus Aurelius, A.D. 161–180. When the second century closed, Septimius Severus, a Syrian general, was Emperor, and he and his successors made the pagan worship of the Romans even more abominable by introducing various oriental myths.

The religion of the empire was, so far as the mass of the people were concerned, a State institution, and hence a political department. From the time of Domitian the person of the reigning emperor was, no less than his deceased predecessors, raised to the rank of a deity; and in every public building, and at important places in the city streets, the imperial altars stood, to receive from loyal citizens the tribute of the few flung grains of incense. With the educated classes the different schools of Greek philosophy supplied the place of religious faith; but they supported the external observances as necessary for the vulgar. The Latin scholar and writer, Pliny the younger, was consul of Bithynia under Trajan [1] and was ordered to inquire into the charges against the Christians in his province. He reported, "I have examined the conduct of the Christians. They are accustomed to assemble together

[1] A.D. 103.

on a certain day before sunrise and to sing hymns together in honour of Christ, Whom they revere as a God. They oblige themselves by an oath to avoid all crimes, never to break their word, nor violate their trust. . . ." The historian Tacitus,[1] a friend of Pliny, thought investigation unnecessary and condemned at once a religion "not Roman," and whose Founder had been executed by order of a Roman governor. The Christians, holders of a mischievous superstition, must be deserving of the severest punishments in that they disobeyed the imperial laws.

**The Church and the World** (A.D. 67–198).—As the Catholic Church had her beginning in the Jewish nation, and her first missions were to that people, while her first bishops and priests were Jews, the Christians of the period A.D. 64–198 were usually identified by the Roman authorities with the Jews. As this people, like the Greeks, resisted the Roman domination, would not be absorbed in the conquerors' political system, passionately cherished their national hopes and their religious faith and, above all, were given to occasional violent insurrections against the civil government, there was an atmosphere of suspicion around the Christian Churches in nearly every centre. And this could easily become a hostile environment. With the accustomed tolerance of the Roman methods of governing, the State permitted the Jews to enjoy the unmolested practice of their religion as a *religio licita*, or tolerated faith. Until the reign of Trajan (A.D. 98–117), apart from the spasmodic persecutions, the little Christian gatherings seem to have been sheltered in most communities under their supposed Jewish character; but with this emperor's rescript (A.D. 99) forbidding close associations they became expressly condemned. Moreover, the introduction of "new

[1] A.D. 115.

superstitions" was forbidden by law as tending to disturb the civil State. Hence the practice of the Christian religion was (literally) driven underground.

**[Rome** (A.D. 99–198).—There is a certain appropriateness in the fact that there are fuller evidences of the early life of the Catholic Church in Rome than anywhere else in Europe, not only in the excavated buildings restored to the light of day in recent times, but also in the vast corridors and chambers far beneath the soil. The Roman religion inculcated respect for the dead, the Roman law forbade burial within the city; hence beside the great highways leading out of Rome were erected stately tombs enshrining the ashes of the rich. The poorer citizens formed Burial Clubs, recognized and protected by law as corporations, and in that capacity purchased areas of land as *loci religiosi*; the earth to any depth belonging to the purchaser of the surface soil. The Christians, following the local custom, but rejecting the rite of cremation, united to possess ground for cemeteries and, enclosing the bodies of the dead in moulds of plaster, interred them in sealed niches in these underground chambers. These "sleeping places" were sometimes excavated to a great depth, three, four, and even five levels having been found. Many miles of these catacombs, as they were called later, extend beneath the city and its environs; and in times of persecution, from being the scenes of memorial services, they became the secret places of worship. There the faithful met to celebrate the Divine Mysteries on altar tombs in dim recesses, many of which may be seen by the traveller of to-day; and on the walls he may decipher in faint lettering the Greek and Latin inscriptions, breathing of hope and joy, which mark the burial places of many Catholic martyrs and confessors. From the See of Rome the successor of Peter ruled all the Churches. Some he

governed directly; some by delegating his authority to Patriarchs (as at Antioch and Alexandria); but all held the one Faith and practised the central devotion of the Mass.]

SUMMARY.—The first two centuries saw the spread of the Kingdom of Christ so far that, in the words of Tertullian, "*Christi regnum ubique porrigitur.*"[1] The supernatural character of the Faith, its inspiring influence on individual minds, and its purifying effect on conduct were recognized by pagan observers and appealed to noble souls among them, who often made generous response. Those who were not moved to admiration felt perplexity: "The Christians are not separated from other men by earthly abode, by language, or by customs. . . . They obey the existing laws and triumph over the laws by their own conduct."[2] It was in the moral realm that the pagan spirit was stirred to animosity. Christianity announced itself as bringing about the *renovation of the world*, a claim intolerable to the Roman statesman politically, and in its spiritual sense the root of pagan enmity.

[1] Tertullian, *Adv. Jud.* 7.
[2] Anon. letter to Diognatus, c. A.D. 190.

## CHAPTER II

### A.D. 199–313. The Age of Persecutions and the Growth of the Church

### A

**The Persecutions.**—The first great historian of the Church, Eusebius, Bishop of Cæsarea, writing about A.D. 320, records that in the beginning of the third century there was "the golden network of a Catholic episcopate flung across the Roman Empire and beyond its bounds." *Pope St. Zephyrinus* (A.D. 198–217) ordained more than one priest as "Bishop of the nations" and sent them to distant provinces to preach the Gospel. But it was the martyrdom of her sons and daughters which throughout the century was a potent cause of the growth of the Church. Of the eighteen supreme pontiffs nearly all died for the Faith. *Six General Persecutions* marked the period: those of *Septimius Severus*, A.D. 202; *Maximin*, A.D. 235; *Decius*, A.D. 250; *Valerian*, A.D. 258; *Aurelian*, A.D. 274; *Diocletian*, A.D. 303.[1] The Churches of Carthage and Alexandria were the first to suffer under the edict of Severus. *Clement of Alexandria* (*c.* A.D. 150–217) wrote: "Many martyrs are daily burned, crucified, or beheaded before our eyes."[2] At Carthage there suffered two of the women saints commemorated in the Mass: Perpetua, a noble lady, and Felicitas, her handmaid. *St. Cyprian, Bishop of Carthage*, issued an "Exhortation

[1] Known as the 5th, 6th, 7th, 8th, 9th, 10th persecutions.
[2] *Clem. of Alex. lib.* ii.

to Martyrdom " to fortify the souls of his people; and while the persecution raged he went from place to place to inspire and uphold the courage of his hunted flock, the faithful pastor himself often escaping capture as by a miracle. In Gaul, where the most ruthless determination to put down Christianity was shown, *Irenæus*, the saintly Bishop of Lyons, was martyred. *St. Cyprian* perished in the Valerian persecution (A.D. 258), condemned as "*inimicus diis Romanis et sacris legibus.*" As the sentence of death was passed he exclaimed, "God be thanked."

Although there were many Christians who in the cold face of danger compromised, quavered, yielded, still the larger number stood firm, and the Catholic reader of to-day can but revere with wonder the devotion and fortitude of those generations. Those who were terrorised into consenting to fling the few grains of incense, or to share in the pagan feasts, or to pay a fine for exemption, had their names published by the civil authorities as having "conformed." But to the single eye of the Church they were *lapsi*, needing to be reconciled and re-admitted to the Christian body only after public penance and probation. Of these and of the circumstances which arose out of the disciplinary usage we shall hear more later.

Nor was it only in their deaths that the example of the Christian converts won imitators. Their behaviour in their ordinary lives brought recruits from all classes of Roman society. To the angry perplexity of rulers these included officials from the emperor's household and officers of his bodyguard; consuls and governors of provinces and their proud and delicate wives and children, often converted by the influence of their Christian slaves; as well as merchants and craftsmen, and servants and bondmen. The Edict of Diocletian (when tired of his rôle of tolerance), A.D. 303, pro-

claimed that "The assembling of the Christians for the purpose of religious worship is forbidden: the Christian churches are to be pulled down, and all copies of the Scriptures burned: those who hold places of honour or rank must abjure the Faith or be degraded. In judicial proceedings the torture may be used against Christians, whatever their rank may be. Those of lower rank are to be divested of their rights as citizens and freemen; and slaves, so long as they remain Christians, are to be incapable of receiving their freedom." This emperor was so certain of victory that to his titles of honour was added that of having exterminated "*superstitionem Christianam ubique.*" Yet at this moment, when the empire, fondly thought to be invincible and eternal, was already beginning its downward road, the Christian Church was becoming stronger and more firmly rooted, and was destined ere long to replace the vanished pagan realm with a living Christendom.

**The Pontiffs and Prelates of the Church.**—This period has been called the "century of synods and heresies," which suggests the nature of much of the work of the Christian pastors of the time. Of the Popes of this century, the names of five stand out as those of great builders of the organization, liturgy, and discipline of the Catholic Church. Among such is Pope *St. Callistus I.* (A.D. 217–222), who during his short pontificate had to battle with a threatened schism. A learned Roman priest, one Hippolytus, was engaged in controversy with the *Modalists*, who denied the existence of the Three Persons in the Holy Trinity. Hippolytus in his too energetic defence asserted the absolute separateness of the Father and the Son; thus falling into the opposite error. On the election of *Pope Callistus* he refused submission and, indeed, formed a schismatic party against the Pope. This pontiff it was who ordained the observance of the *Ember Days*

throughout the Church. He was martyred in the popular riots against the Christians (A.D. 222) and was buried in the catacombs just outside the city along the Appian Way, which have ever since borne his name.

Pope *St. Pontianus* (A.D. 230–235) received the submission of the penitent Hippolytus and the brief schism was healed. In A.D. 236 *St. Pontianus* summoned a synod in Rome to consider some of the teachings of the great apologist *Origen*, and declared them to be erroneous. He was martyred in the persecution under the usurping Emperor Maximin, who sought to exterminate the Christians by removing their pastor.

To Pope *St. Fabian* (A.D. 236–251) it fell to strengthen the hands of *St. Cyprian* in his disciplinary treatment of the *lapsi* in Africa. Those Christians who, under the stress of persecution, fell away were, in the Churches of *St. Cyprian's* See, taken again into membership after due penance. The leader of a rigorous party, one *Novatian*, a Roman priest, attacked the custom, and *St. Cyprian* appealed to the Pope. The Pontiff's letters to the Bishop, and also *Cyprian's* own letters, are among the treasured archives of the Church. The action of the Bishop kept the African episcopate true to the Holy See, but *Novatian* and his followers broke into actual schism.

Pope *St. Stephen I.* (A.D. 254–257) was also appealed to by *Cyprian*. A matter which was agitating the Churches of Asia and had spread to Carthage was the *re-baptism of heretics*. [In the early centuries the term *heretics* was applied only to those who, having been within the fold of the Church, were led away and adopted false doctrines. No belief of those outside the Church was considered *heretical*.] *St. Cyprian*, having held a synod and discussed the question, inclined to the Eastern custom of requiring re-baptism. When the Pope warned him that such an innovation was not to

be permitted, he for the moment withheld his submission, considering the matter to be one of discipline, not of doctrine. The episode recalls the difference and dispute between their two great predecessors, SS. Peter and Paul,[1] and the parallel is completed in the striking fact that both Pope *St. Stephen* and the sometime disobedient bishop *St. Cyprian* were martyred in the same persecution.[2]

**Martyrs and Recluses.**—The third century had closed when *Diocletian* began his deliberate and ruthless attack on the Church, known as the *Tenth General Persecution* (A.D. 303). It raged from the east to the west, and there perished in it, in Rome *St. Sebastian* and the child-martyr *St. Agnes*, in Gaul *St. Quintin* and *St. Maurice*, and in Britain *St. Agulus*, Bishop of London, and *St. Alban*. Under *Decius* there had already suffered two other women saints commemorated in the Canon of the Mass, *SS. Agatha* and *Cecilia*.

Besides the many who in this century *died* for Christ, there were also those who desired to *live* for Him alone, by shaking themselves free of earthly ties and worldly possessions and dwelling in solitary places to be alone with God. In Egypt the great movement began. One *Paul*, a young man of a rich pagan family, had become a Christian and about the year A.D. 250 he fled to the desert. There he spent his time in penance, prayer, and contemplation, and lived to a great age. One of those who imitated his example was *St. Antony* who, adopting a life of labour, mortification, and prayer, cultivated a barren patch of ground to supply his scanty food and slept on the bare ground. Later, he went to the Thebaid, the wild region of Upper Egypt, and was followed and sought out by numbers of men, young and old, who begged to put themselves under his direction. These he formed into small groups or

[1] Gal. ii. 11.

[2] General persecution of Decius, A.D. 250–7.

communities, with a Superior, or Abbot, over each; and in these we may see the beginning of *Christian Monasticism.*

**Christian Life and Worship: the Discipline of the Sacraments.**—(i) *The Mass.*—It helps us to realize something of the ordinary religious life of Christians of those times if we know a little about their duty and their privileges. The great feasts of the Early Church were those of *Easter* and *Pentecost.* The faithful assembled together for worship on the first day of the week in joyful commemoration of the Resurrection. The principal act of worship was the celebration of the Mass,[1] and it was "now as obligatory to assist at Mass as it had previously been [with the Jews] to assist at the service held in the synagogue," [2] so that assistance at Mass became the discriminating badge of faithful Christians. The many martyrs, and the way in which to die for Christ was regarded, soon brought about in each community the custom of celebrating the death-days, really the heavenly birth-days, of those who had thus testified.

(ii) *Baptism.*—The sacrament of Holy Baptism was solemnly administered at *Easter* and at *Pentecost.* As most of the converts had been pagans there was a long and careful preparation; [3] and the Liturgy to-day bears marks of the restrictions laid upon those who, as catechumens, were admitted to a part only of the celebration of the Holy Mysteries. The rite of *Confirmation* followed immediately upon Baptism. On the Sunday after Easter (*Dominica in albis*) the catechumens removed the white robes of their baptism.

(iii) *Penance.*—The Wednesday before Lent was the chief occasion for *Confession* and *Penance.* As the sins

[1] St. Justin, *Apol.* i. 67; Eusebius, *Hist. Eccl.* iv. 23.
[2] Rev. A. Villiers, *Hist. of the Commandments of the Church,* p. 26.
[3] Origen, *Contra Celsus,* iii. 51.

were mostly public (including those of participating in heathen ceremonies, etc.), the penance was public. Until it was performed the offenders were *lapsi*. On Ash Wednesday, at the hour of Terce,[1] the penitents were to appear, barefooted and clad in coarse garments, at the door of the church. After the public distribution of ashes in the church, the Bishop and his assistants would approach the kneeling penitents and place ashes on their brows and haircloth on their heads. Throughout Lent they might worship at the door of the church only, but on Holy Thursday were re-admitted to fellowship in a solemn service of reconciliation.

(iv) *Fasting.*—The pious Jewish custom of fasting twice in the week was preserved in the early Christian communities. In A.D. 221 Pope *St. Callistus* ordained the observance of the Ember Fasts;[2] *St. Irenæus* (d. A.D. 202) mentions the season of Lent as a period of fasting;[3] and *St. Denis* of Alexandria (A.D. 264) states that the preparation for Easter involved a week of fasting.[4]

**Worship.**—During the intervals of peace between the persecutions churches had been built, though in many places Christians continued to meet in each other's houses for prayer and instruction in the Faith. When the imperial laws against them were put into force these meetings had to be held in secret and, in the case of the Christians in Rome, the catacombs were their refuges. In Nicomedia at the persecution of *Diocletian* (A.D. 303), the church of the Christians was plundered of its copies of the sacred Scriptures and the building destroyed.[5] As the seat of the Emperor this

[1] Rev. A. Villiers, *Hist. of the Commandments of the Church*, p. 157.
[2] *Ibid.* p. 227.
[3] Eusebius, *Hist. Eccl.* v. 11.
[4] Villiers, *Letter to Basilides*, p. 255.
[5] Eusebius, *Hist. Eccl.* viii. 2.

city would doubtless incur the special severity of any attack.

**[Apologists and Fathers of the Church.**—Besides the State persecutions of the third century there was also a more subtle form of opposition, that of attacks on the Faith itself by pagan writers. One *Celsus*, an Epicurean philosopher, was the first spokesman for the haughty exclusiveness of heathen philosophy. In a long manifesto he derided the claims upon intelligent people of a religion which had "wool-workers, cobblers, leather-dressers, the most illiterate and clownish of men as zealous preachers of its gospel." [1] The name of this antagonist would have been long ago forgotten but that it called forth Christian rejoinders which are part of the ancient library of the Church. This period of its history is rich in treatises, not only of defence against attacks, but also of protests on philosophic grounds and of exposition of Catholic truth.

**Tertullian** (A.D. 160–235) was the earliest and one of the greatest of these intellectual warriors. He belonged to the North African Church, being a native of Carthage, and learned in law and philosophy, had been converted to Christianity when of mature age. His great protest to the emperor against persecution (A.D. 207) was both a vindication of the Catholic Faith and a witness against Judaism: "The object of the Christian worship is the one only God. . . . Jerusalem and all Judæa witnessed the visible humanity of the Son of God. . . . Pontius Pilate wrote a full account of the circumstances attending His death to Tiberius Cæsar. The account was deposited in the Roman archives, and Tiberius would have proclaimed himself a Christian had it been in accord with his temporal interests." [2]

The standing and reputation of Tertullian gave

[1] Origen quotes *Celsus, lib.* iii.

[2] Tert. *Apol.* c. 5.

weight to his *Remonstrances*, and he dwelt, not only on the injustice, but also on the futility of persecution. In his *Apology* occurs the famous sentence so often quoted: "Our number increases the more you persecute us. *The blood of the martyrs is the seed of the Christians.*" [1] He has in mind, perhaps, the taunt of Celsus when in the same treatise he says, "Every Christian mechanic has found God and shows Him to you, and can teach you in fact all that you require to know of God; even though Plato, in the *Timæus* says that it is hard to find out the Creator of the universe, and impossible when one has found Him to make Him known to all."

Tertullian also wrote various works against the heresies which were the dangerous inner foes of the Church, and his skilful use of telling phrases carried home to restless minds even where his deep arguments failed: "Let them (the heretics) make known the beginnings of their Churches and unroll the list of their bishops from the Apostles to to-day, as the Catholics of Smyrna trace down from St. Polycarp and John the Divine; and those of Rome from Clement and Peter." [2]

After writing powerfully against Marcion the Gnostic, this great teacher was himself ensnared by heresy and allied himself with the *Montanists*, who held a severe and joyless creed and laid down a stern severity of life as binding upon all Christians. They claimed, too, the possession of the guidance of the Holy Spirit apart from the sacramental offices of the Church. Later, Tertullian devised a variation of the Faith he had adopted and, dying outside the communion of the Church, bequeathed to Christianity the evil legacy of *Tertullianism*.

**Origen of Alexandria** (A.D. 185–254).—Greater even than Tertullian was Origen, his contemporary and who

[1] Tert. *Apol.* c. 39, "*Semen est sanguis christianorum.*"
[2] Stebbing, *Story of the Catholic Church*, p. 45.

survived him. He was a student under *Clement*, the founder of the Catechetical School of Alexandria, and his successor as head. A man of profound learning, "his was a Hebrew, Greek, Egyptian, and Oriental culture; his outlook was upon all the science of his time." [1] There were his *Hexapla*, or versions of six translations of the Hebrew Scriptures; his tractate *Against Celsus*, to whose scoffs and specious pleading he made a systematic and convincing reply; and many other writings covering a wide field. Everywhere he was successful in exposing fallacies, refuting arguments, stripping away misrepresentations, and building up a reasonable and consistent body of Christian doctrine. Some of his later writings came under the censure of the Church through the partisan interpretations of his followers. His latter years were spent in studious retirement, away from the Alexandrian college, where he had been sought out by many noble converts and had given counsel to most of the bishops of the patriarchates of Alexandria and Antioch. His *Letter on Martyrdom* to a friend and his priest-companion, imprisoned under the *Maximin* persecution, was the consolation of many. He himself suffered imprisonment and torture in the *Decian* martyrdoms, but was released and died in his own house at the age of seventy.

**St. Cyprian** (A.D. 200–258).—Another great apologist was St. Cyprian, Bishop of Carthage, of whom we have already heard. He had studied under Tertullian and wrote many treatises for the building up of the Faith and the devotion of his flock. Among them were one on the *Unity of the Church*, in which he speaks of "the Chair of Peter on which is founded the Church"; and one on the *Paternoster*, where he expands the "will" of God as consisting in "Humility in conversation, stability in faith, modesty in words, justice in deeds, mercy in

[1] Fr. Martindale, *Catholic Thought and Thinkers*, p. 27.

works, discipline in manners: to do no injury, to keep the peace, to love God, to prefer nothing to Christ, to adhere faithfully to His Cross." In it, too, St. Cyprian gives a spiritual interpretation of *Panem nostrum quotidianum da nobis*, as applying to the daily reception of the Holy Eucharist. He wrote also on Baptism, urging the necessity of infant baptism;[1] and on Penance, a subject of weighty moment just then on account of the heresy of *Novatian* and *Novatus*.[2]

**Novatian,** a priest of Rome, held erroneous views on the authority of the Church to forgive sins, and especially with regard to the *lapsi*. In the Decian persecution many Catholics of Carthage had lapsed and *Cyprian*, after requiring from them due penance and a period of probation, had admitted them again to the communion. Novatian and his followers declared that such were apostates whom even the Church could not forgive. The harsh and censorious habit of mind of these sectaries was to be reproduced in later ages in the *Cathari* of mediæval times and the *Puritans* of the English schism. Beautifully *St. Cyprian* pleaded: "The case stands differently with philosophers and stoics, who say all sins are equal and that a steadfast man should not easily be brought to bend. . . . Our Lord says in His Gospel, 'Be ye merciful, even as your Father is merciful'. . . . Behold, yonder lies thy brother, wounded in battle by the adversary. Do we help the devil to finish his work of destruction? Or do we, like priests of God and of Christ, following our Lord's precept and example, rescue the wounded man?"[3]

**St. Gregory Thaumaturgus** (A.D. 215–298).—The records of the Church show many instances of devoted discipleship, as that of St. Cyprian, who habitually spoke of Tertullian as "the Master," but none exceeds

[1] St. Cyprian, *Ep.* 59.

[2] Novatus opposed St. Cyprian at Carthage and joined Novatian in Rome. (Alzog.) See Appendix C.6.

[3] St. Cyprian, *Ep.* 52.

in interest the ideal relation of Origen, the learned scholar and his pupil. During the years when Origen retired to Cæsarea, in the Decian persecutions, he became acquainted with a brilliant youth Theodorus, the brother-in-law of a high official in Palestine. Between the teacher and the student there soon existed the warmest friendship and, becoming a Christian, Theodorus took the name of *Gregory*. This young man so treasured the memory of the methods of his master that he wrote an account of his student life. Thus we gain some idea of the studies in a seminary of nearly two thousand years ago. "When he had prepared his disciples to receive the seed of truth he instructed them in logic to form their judgment, physics to make them admire the wisdom of God, geometry to habituate their minds to rectitude by the rigour of mathematical propositions, astronomy to elevate and extend their thought, finally, morals so that the soul, seeing itself as in a mirror, may extirpate every vice. He then approached theology." [1]

The disciple's devotion was affectionately received, and there is still extant a letter from the great teacher to his student,[2] full of loving counsel. He believes *Gregory* to be fitted for an eminent instructor in Roman law or in philosophy, but he hopes that he will make the promulgation of Christianity his single aim. He further advises him to study everything in the sciences and in philosophy which he could apply to any use in behalf of Christianity; and concludes, "Study, my son, before all else, the sacred Scriptures; let it be an earnest study, for it needs a very earnest study of the Scriptures to keep us from expressing anything or judging anything too rashly of their sacred contents." *Gregory*, when his student life was complete, sought the solitudes of Pontus, "to be alone with God," and

[1] *Panegyric on Origen*, c. 15. [2] *Philocal*, c. 13.

reluctantly obeyed the call to become Bishop of Neo-Cæsarea (A.D. 262). His personal sanctity, the many conversions he brought about, and the miraculous powers he was permitted to exercise gained for him in A.D. 270 the title of "Wonderworker"; and his See, which when he entered it had but seventeen Christians, became wholly converted.

**The Organization of the Church.**—The "golden network of a Catholic episcopate," as Eusebius had called it, had its visible strands clearly defined during this period. Everywhere had been maintained the fundamental threefold order of Bishops, Priests, and Deacons; and supreme over all the Holy See, the Chair of Peter, the seat of "the President of the bond of love." [1] His jurisdiction as "bishop of bishops" was of universal scope; his immediate patriarchate, "Rome, Italy, Spain, and all the West." [2] Corresponding to this were the patriarchates of Alexandria, the second city of the empire, and of Antioch, the greatest city of Asia. Each was a metropolis, the one of Egypt, the other of Syria; hence their bishops were also called Metropolitans and were the ecclesiastical superiors of the bishops of the remaining Churches. The bishopric of Jerusalem, though of unique spiritual significance, had no corresponding ecclesiastical supremacy after the expulsion of the Jews by the Emperor Hadrian (A.D. 135). By him the city was colonized with aliens and renamed Œlia.

Each of the Churches of Alexandria and Antioch had daughter Churches beyond the boundaries of the Roman Empire; the one in Ethiopia and Nubia, the other in Osrhœne, beyond the Euphrates, and Georgia (Tiflis the capital); and each had a school of Christian philosophy. That of Alexandria, under *Clement* (A.D. 217) and *Origen* (A.D. 244), may be looked upon as the

[1] St. Ignatius, *Ad Rom. Sal.*
[2] Dr. Adrian Fortescue, *Orthodox Eastern Churches*, p. 10.

first Christian university and was of world-wide fame. Though in material conquests the Greek world had passed under the sway of Rome, the vanquished had so far conquered the conquerors as to impose upon them her language, her culture, and her ideals. St. Luke wrote his Gospel and the Book of the Acts in Greek; St. John his Gospel and the Apocalypse. Coming to the Apostolic Fathers and the Apologists, except Tertullian of Carthage (d. A.D. 223), so also wrote St. Justin (d. A.D. 165), St. Irenæus (d. A.D. 196), and St. Cyprian, its bishop (d. A.D. 258). Greek was, and continued to be for two centuries, the language of thought as, in later days, Latin was to become. Also during the first two centuries the Liturgy was recited in Greek in Rome itself, as well as in the East. Afterwards Latin became the language of the Church in the West, and by degrees the Sacred Rite became more or less uniform throughout each of the great patriarchates of Rome, Alexandria, and Antioch. An impressive illustration of the Unity of Faith under difference of rites is seen every year in Rome when, during Epiphany, in the Church of St. Andrea della Valle, representatives of the Eastern Churches in communion with the Holy See celebrate the Sacred Mysteries in their own rites.

**The Synods of the Church.**—While Fathers and Apologists combated in their individual writings the "oppositions of knowledge falsely so called," [1] there were also tribunals constituted to declare the true doctrines and to deal with those within the Church who had "erred concerning the Faith." [1] Thus arose the custom of bishops holding synods, or official gatherings of the clergy, and the Supreme Pontiff summoning such in Rome. In the third century there were many, notably after the local synods of Carthage (re-baptism of heretics). *Pope St. Stephen* summoned a synod

[1] 1 Tim. vi. 20, 21.

(A.D. 256) to settle this difficulty; *Pope St. Cornelius* held one (A.D. 251) on the question of the *lapsi; Pope St. Dionysius* (A.D. 262) on the erroneous teaching of *Sabellius,* whom *St. Denis,* Bishop of Alexandria, had already refuted in his patriarchate. The Holy Father himself wrote a letter or treatise to *St. Denis,* declaring the Catholic doctrine of the Holy Trinity. Sabellius and his followers held that the Three Persons are only three phases of the Absolute. A similar heresy denying the Divinity of Christ was taught by *Paul of Samosata,* Bishop of Antioch, and he was deposed after condemnation by a Council (A.D. 269).] [1]

## B

**The Roman Empire and the Barbarians** (A.D. 199-313).—The great world in which the Catholic Church lived and suffered was undergoing a certain taming process at the hands of Roman conquest and Roman rule. During these early centuries the empire was ever pushing out its frontiers and extending its boundaries, beyond which was barbarism. Indeed, the remoter provinces were themselves always on the verge of a relapse and, when the pressure from without became severe, their native rulers were apt to place themselves at the head of the invading horde and make a thrust inward. This helped the inner corrupt effeminacy to bring about the downfall of the central power which grasped, but could not effectively bind together, its vast dominions. The Roman policy of entrusting local princes with governing powers, making them "Cæsars" subject only to the Emperor himself, might have made for strength and unity if the spirit and ideals of the citizens had not been enervated by luxury, and by the deputing of military defence to mercenaries and all labour to slaves. As it was, neither

[1] See Appendix C.5.

law nor lineage, but successful army revolts were placing rulers in quick succession upon the imperial throne.

[**The *Pax Romana.***—This fine conception, so far as it was a reality, had a powerful helper in the Catholic Church. Her teaching inculcated diligence and good citizenship. Her maintenance of just authority strengthened the civil power. Her missionaries penetrated everywhere and left no class untouched; even entering lands beyond the sway of the Roman eagles. At home her perpetual task was to inspire the heart and train the Christian character, and to consecrate the bonds of individual and social life. Under the Roman political system the liberty of the citizen was regulated solely in the interests of the State, and its pagan code permeated home and household no less than market-place and forum. All occupations and pursuits were under the protection or patronage of fabled deities; and the Church, with patient ingenuity, gradually replaced the heathen observances with commemorations of sacred and heroic personalities. In times of persecution the faithful Christian necessarily was reminded how near to God he lived; when peace prevailed the Church encouraged all pious practices; the blessing of homes and objects, the use of holy water, and the entering upon daily tasks with joyful invocations and devout gestures.

**The *Respublica Christiana* in the *Imperium Romanum.***—We may think of the boundaries of the empire as the three historic rivers, the Euphrates, the Danube, and the Rhine, together with the African deserts. Beyond these rivers were: (i) Media and Armenia, the old Parthian Empire; (ii) the lands to be known later as Russia and Germany; (iii) the Atlantic. A narrow channel in the Atlantic divided Gaul from the western isles (Britain and Hibernia), and another in the Mediterranean separated Spain from North Africa. The three

different kinds of provinces were the Latin, between the Adriatic and the Atlantic ; the Greek, from the Adriatic to Mt. Taurus ; and the Oriental, lying farther east.

At the close of the third century the Emperor Diocletian gave imperial rank to his coadjutor, Maximian, and invested two other generals as " Cæsars," dividing the empire into four sections. All this was intended for its better security and control. Each of the sections had its own capital ; in the East, Nicomedia, under Diocletian himself ; for Italy and Africa, Milan, under Maximian ; for Greece and Illyria (the modern Balkan lands), Sirmium, under Galerius ; for Gaul, Spain, and Britain, Treves, under Constantius, with Eboracum his sub-capital of the western isles.

Perhaps it was to balance this delegation of authority that Diocletian had his divinity declared during his life. He was to be spoken of as " Dominus " and addressed as " Your Eternity," and surrounded himself with an imposing ritual. To enforce this dual sovereignty as at once imperial and divine, and therefore the object of both political and religious fealty, he determined to " extirpate " the Christian society which withheld religious allegiance with unswerving resolution. Hence the considered severity of the *Tenth (and last) General Persecution* (A.D. 303).

But the Church of Christ was not to be crushed by imperial tyranny. The State religion could not be enforced as could its legal system, its military rule, or its political methods ; it battled against an invincible principle. So the Catholic Church survived the storm, emerged from it wounded but purified ; maintained her hierarchy, guarded her flock, consolidated her administration, and remained—worked by human agents but supernaturally controlled and guided.

The Greek philosopher Socrates demanded for the framing of an ideal State " to take a piece of plain

canvas . . . and make it clean" and thereon plan the structure. The Church came into a world polluted with all the vices of paganism, and with its newer elements wild and barbarous. With these materials and in this environment she planted a moral unity, binding closer than any political union, the Catholic State, wherein "the individual was contained in the family, the family in the nation, the nation in religion, religion in the universe, the universe in the immensity of God."[1] Truly a new, real, supernatural world, its every human being an actual or a potential member of the mystical Body of Christ.]

SUMMARY.—In this period the State persecution of Christianity was accompanied by the attacks on the Faith by the great pagan writers. This intellectual onslaught was met by the Fathers and Doctors of the Church, who provided an armoury of dogmas, revised from time to time by later theologians, and given authoritative interpretations. Though to know them all is not the bounden duty of every Christian, yet for instructed Catholics to make no effort to know may easily become blameworthy ignorance.

BOOKS FOR FURTHER STUDY OF PERIOD A.D. 34–313.

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| *St. Peter and the First Years of Christianity.* | Abbé Constant Fouard. |
| *St. John the Evangelist* .. .. .. | Rev. C. C. Martindale. |
| *Life of St. Paul* .. .. .. .. | Rev. C. C. Martindale. |
| *Catholic Thought and Thinkers: Introductory* .. .. .. .. .. | Rev. C. C. Martindale. |
| *The Key to the World's Progress* .. .. | C. S. Devas, M.A. |
| *Christ in the Church* .. .. .. .. | Mgr. R. H. Benson. |
| *Formation of Christendom*, vol. i. .. .. | T. W. Allies. |

BOOKS TO READ

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|---|---|
| *Callista: A Tale of the Third Century* .. | Cardinal Newman. |
| *Fabiola: A Tale of the Catacombs* .. .. | Cardinal Wiseman. |

[1] Kurth-Day, *Turning Points in Church History.*

## PERIOD II—A.D. 314–476. Constantine to the Fall of the Western Empire

## CHAPTER III

### A.D. 314–476. THE FREEDOM OF THE CHURCH

### A

**The Holy See.**—*Pope St. Miltiades* (A.D. 311–314) was the reigning Pontiff when in A.D. 313 the Emperor Constantine issued the *Edict of Milan*. By this decree not only was Christianity declared to be a legally recognized religion, but also it was placed under his imperial protection. Another step taken by Constantine was of tremendous import for the future of the Church. In A.D. 330 he removed his seat and his court to *Byzantium*, presented his palace of the Lateran to the Pope (*St. Sylvester I.*, A.D. 314–336), and founded the Basilica of St. John, afterwards to be reverently known as the "Mother of all the Churches." This gift, in which may be seen the beginning of the Patrimony of Peter, led to the external seat and centre of the holy Catholic religion being established in Rome, for centuries the chief temple of paganism. Not yet, however, did the Emperor avow himself a Christian, and he still retained the old title of *Pontifex Maximus* assumed by his predecessors to signify their religious supremacy.

Throughout this period the Popes had to guard the Faith against manifold heresies: [1] first concerning the mystery of the Holy Trinity (Arianism and Apollinarism);

[1] See Appendix C.

next as regarding the Person and Nature of Christ (Nestorianism, and Monophysitism); and next as to Original Sin and the connection of grace with free-will.[1] Out of these main controversies sprang others on various points; and to maintain truth and repel error the Pontiffs summoned the *Ecumenical Councils*, or gatherings, sent legates as their representatives, and confirmed the declared decisions.

*Pope St. Boniface I.* (A.D. 418–422) was confronted immediately after his election with an anti-pope, supported by the Emperor Honorius, who later repented of his action and recognized the rightful Pontiff. The imperial claim to summon a Council of the Church to settle a dispute as to the Bishop of Corinth was firmly resisted by *St. Boniface*, who declared that no such assembly could rightfully be summoned without the sanction of the Pope or his legate. He also laid down the absolute finality of a decree of the Roman See. The order of precedence of the See of Constantinople (which was in part the origin of the later Eastern schism) was affirmed by this Pontiff to stand thus: Rome, Alexandria, Antioch, Constantinople.

His successor, *Pope St. Celestine I.* (A.D. 422–432), in his reign of ten years, had to deal with the heresy of *Nestorius* in the East and of *Pelagius* in the West. The former, as Patriarch of Constantinople, preached the denial of the union of the two Natures in the one Divine Person of Christ. *St. Cyril of Alexandria* was the great Catholic leader against this heresy, but it was not destroyed with the condemnation of the Council held at Rome, nor by the excommunication of Nestorius himself which followed (A.D. 431). *Pelagius*, a Celtic monk, had taught in Britain his doctrine of *human perfectibility* apart from grace, and was then travelling through Gaul preaching this heresy. *Pope St. Celestine* sent *St.*

[1] See Appendix C.7, 8.

*Germanus* to combat it in Gaul and *St. Palladius* in Ireland (A.D. 431). This Pontiff also sent *St. Patrick* to carry on the great work, who planted the seed so effectually that, under the blessing of God, the green isle became the land "of saints and doctors."

The greatest of the Popes of this period was *St. Leo I.* (A.D. 440–461), a devout and learned man who for twenty-one years guided the Church through manifold dangers, spiritual and material. He repelled the *Nestorian* heresy and the revived *Manichœan*, and in a treatise known as the *Tome of St. Leo* refuted the false teaching of *Eutyches* and defined the true doctrine of the Incarnation. This *Eutyches*, an aged abbot of a monastery in Constantinople, had been one of the foremost opponents of the teaching of *Nestorius*, but in his zeal he went to the other extreme and, to establish the truth of the doctrine of the Divine Nature in Christ, denied that there was a real human nature. *Pope St. Leo* also maintained the Primacy of the See of Rome against the pretensions of the bishops of Constantinople, and settled the disputes between some of the bishops of Gaul, who desired to establish independent Churches, binding them alike in obedience to the Holy See.

**The Latin Fathers.**—*St. Jerome*, *St. Ambrose*, *St. Augustine.*—*St. Jerome* (A.D. 340–420), like many of his contemporaries, had been a noted scholar before his conversion; and after it he continued to study with even greater ardour. He is honoured by the Church as priest, doctor, and confessor; and his early studies were sealed and consecrated by a sojourn in the desert of Syria, whither he fled from Rome. *Pope St. Damasus* (A.D. 366–384) commissioned him to revise the Latin Bible, and to his great work in this is chiefly due the use of the Latin tongue as the language of religion throughout the West. Besides the *Vulgate* and commentaries on the Scriptures, *St. Jerome* translated the *History* of

Eusebius, and carried on the story to his own time. The later years of his life he spent in stern seclusion at Bethlehem, where he died and where the site of his tomb is still shown.

*St. Ambrose* (A.D. 320–397), Bishop of Milan, friend and tutor of the Emperor Gratian, was one of the most illustrious prelates and doctors of the Church. To him at Milan came *St. Jerome* from his retreat at Bethlehem; to him came also Augustine, thirsting for spiritual truth after starving on the husks of the prodigal, in due time and after patient teaching to be baptized by the bishop (A.D. 387). *St. Ambrose*, by his inspired energy in the government of his See, his eloquent preaching and fearless upholding of the Faith, and his example of humility and self-denial, won the reverent esteem of all who knew him. These included the Emperor Theodosius I. (A.D. 379–395), whom he rebuked and moved to penance for his cruel vengeance on a rebellious town. We are continually reminded, by the recurrence of his name in connection with the music of Divine worship, of how this prelate enriched the Liturgy with his hymns and his settings of the Greek "modes" for the psalms. With his choirs originated antiphonal singing in the West and the hymn *Te Deum Laudamus* is attributed to him.

*St. Augustine* (A.D. 354–430), the greatest of the Latin Fathers, is one of the most striking characters in history. He was of African birth, the son of a heathen freedman and a Christian mother (*St. Monica*), and his early home was in Numidia (Algeria). He was gifted with singular intellectual power, but his inquiries into the meaning of life were spoilt throughout his early years by his perverse and selfish temperament. In his *Confessions*, or autobiography, *Augustine* records frankly that his youth was given up to the pursuit of unworthy pleasures. The constant prayer of his mother was for his conversion and it was her happiness before she died to see him become a

devout Christian. On the way to the Truth the penitent was held for a time by the dark doctrines of the Manichæans, so great was the revolt from and so intense the distaste for his former life. But hearing *St. Ambrose* preach he at length came to his right mind and, with the saintly Archbishop for father and teacher, he received the grace of God. At the age of forty he was ordained priest and in A.D. 395 became Bishop of Hippo, to hold the See till his death. Following the injunction of Christ to Peter, "Thou, being once converted, confirm thy brethren," *Augustine* had set himself whole-heartedly to the task of upholding the Faith and refuting error. His writings, for their learning and charity, their breadth and fervour, won for him the place of the most illustrious doctor of the West. His defence of Christianity against paganism, *The City of God*, foreshadowed the coming Christendom.

**St. Patrick** (A.D. 372–490).—Of all the lands beyond the bounds of the Roman Empire which the Church gathered into her bosom, Hibernia, or Ireland, has the brightest spiritual history. The heresy and schism of the East are in strong contrast with the faith, devotion and loyalty of the little western isle. Remotely, if not directly, it may be said that the marvellous conversion of its people in the fifth century was owing to the way in which *Pope Celestine I.* sought to destroy the heresy of Pelagius. It was in the later years of the fourth century that a young lad of Roman birth was seized by the raiders of Gaul and sold by them to a chieftain on the Irish coast. For six years he kept the sheep of his master, himself a slave but never losing his Christian Faith, and gifted with miraculous powers of healing, which he used mercifully for the beasts under his charge. At length he escaped from his servitude, made for the shore, and was taken on a ship bound for Gaul. His kinsman, the aged *St. Martin*, Bishop of Tours, befriended

him and he became a monk, studying for nearly forty years in various monasteries, including the Lateran at Rome. At the death of *St. Martin*, *St. Germanus*, the Bishop of Auxerre, became his director, and through him he was sent on the Irish mission to succeed *St. Palladius*. Hitherto known as Succat, he was re-named Patrick by the Pontiff, and set out for the land with which his name is for ever connected. How he travelled from place to place, subduing wild chiefs, winning souls, enlightening minds, and cheering sad hearts and, with his band of disciples "went through the whole land baptizing all that believed in the name of the Blessed Trinity, and God was his helper," [1] should be read in a full biography of the Saint. After many years he founded his See at Armagh, whose cathedral stands on the land given to him by the chief Daire, and miraculously made known to him as the site of his primatial church. *St. Patrick's* many years of missionary work made the island almost entirely Christian. The intense devotion of his spiritual children to him is unparalleled in history and reflects something of the mingled strength and tenderness of his character. His prayer known as *St. Patrick's Breastplate* is a worthy fifth-century anticipation of the *Anima Christi*.

**The Greek Fathers.**—First and greatest of these is *St. Athanasius* (A.D. 293–373), student at the famous School of Alexandria in his youth, learned in Greek philosophy and poetry, in Roman law, and in the Holy Scriptures, which he seemed "to know by heart." [2] After being ordained reader, he became secretary to the aged Patriarch *Alexander* (*c.* A.D. 320), and attended him at the *Council of Nicœa*, at which the teaching of Arius was condemned. At the death of Alexander, *Athanasius* was elected Patriarch, and held the See till

[1] *C.T.S. pamphlet*, Mgr. Provost Ryan.
[2] Dr. A. Fortescue, *The Greek Fathers*.

he died. The Emperor Constantine had summoned the Council of Nicæa and supported the decisions of the Church by banishing Arius. But later he temporized and restored the heretic and his supporters to their positions (A.D. 330); and though the sect split into two divisions or more, Arians and semi-Arians, they became strong enough in their joint opposition to the Catholic Church to attack the Patriarch of Alexandria and to get him deposed, even *Athanasius* himself. On the death of Constantine, *Athanasius* returned to his See, but soon was again deposed and "sought refuge in Rome as in a most safe harbour." [1] This was the occasion of *Pope St. Julius* holding a synod in Rome (A.D. 341). Four years later the Patriarch was able to return to his See, and his people received him with tumultuous joy. They laid carpets in the streets and carried palms before him in a triumphal procession.

For two years *Athanasius* held his office in peace, and it was during this period that most of his treatises and commentaries and letters were written. Many of his treatises were against the Arians, of whom he was ever the untiring antagonist in the East as was his contemporary, *St. Hilary*, Bishop of Arles, in the West. One of his best known works is his *Life of St. Anthony*, the Latin translation of which is said to have led to the conversion of St. Augustine. Some of his letters were to Egyptian monks, among whom he had wandered in his youth and found a refuge in his troubled years, and whom he counted among his beloved friends. So venerated was his name in the Church for his learning, patience and loyalty that an abbot of the eighth century is said to have enjoined upon his monks, "If you find a book by Athanasius, and have no paper on which to copy it, write it on your clothes." [2]

[1] St. Jerome, *Ep.* 27.
[2] *The Greek Fathers*, p. 44, Dr. A. Fortescue.

The story of the life and work of this saintly Bishop is from every point of view marvellous. Exiled five times by Arian synods, and by Emperors who assumed control of the internal life of the Church, recalled by their rivals and successors, it seemed that this Catholic Patriarch was the sport of the powers of evil. But never did he desist from his great task of fighting against the deadly heresy, though he did not live to see the happy restoration of the Catholic Faith throughout the empire, and a Catholic Emperor (*Theodosius I.*, A.D. 379–395) on the throne. *St. Athanasius* was buried at Alexandria amid a reverent and sorrowing people, to whom the great preacher *St. Gregory Nazianzen* delivered a panegyric on the illustrious champion of the Faith. Except among the Goths, Arianism was weakened though not destroyed.

**St. Basil** (d. A.D. 379).—Contemporary with St. Athanasius was *St. Basil*, friend and fellow student of *St. Gregory Nazianzen*. He had been a professed Christian all his life, yet was baptized only at the age of twenty-seven. At once he was seized with the idea of fleeing from the world and serving God in solitude as a monk. To do this completely and well he served a sort of apprenticeship to the religious life among the ascetic groups of Syria, Mesopotamia, and Egypt; and afterwards induced his family to accompany him to a secluded spot near Cæsarea and, eschewing all worldly distractions, to live to God. Later, he was joined by his friend *Gregory Nazianzen*, and the little gathering grew into a considerable company of monks, for whom *St. Basil* composed a Rule.

From this retreat *St. Basil* was called to become Metropolitan Bishop of Cæsarea (A.D. 370), and for nine years ruled that large province. Like the Patriarch of Alexandria he had to wage battle against the Arians, to resist the Emperor, who supported them, to endure

the misrepresentations of friends, and to appeal in vain (as it seemed) to Alexandria and to Rome for help.[1]

**St. Gregory Nazianzen** (A.D. 330–390).—This friend and companion of St. Basil was recalled from the desert of Cæsarea to be ordained priest at a time when, as St. Jerome says, "the whole world groaned and shuddered to find itself Arian." He became Bishop of Saxima in A.D. 372, under St. Basil, Metropolitan of Cæsarea, with the utmost reluctance. "I feel myself to be unequal to this warfare," he said; and soon he retired to his monastery, to the great disappointment of his friend, and the joy and solace of their friendship were at an end. He emerged from his retreat to preach the panegyric on the death of St. Basil, and strangely enough, soon to become Patriarch of Constantinople and to preside at the Second Ecumenical Council.[2] But, a solitary at heart, he was out of his element in the busy, pompous life of the imperial city, and in A.D. 381 returned (as he said) "to solitude, to rusticity, and to God." His sermons and orations were so full of solid learning that in the Catholic east *St. Gregory* was known as the "Theologian."

**St. John Chrysostom** (A.D. 344–407).—This great saint, whom the Calendar of the Church terms "Bishop of Constantinople and Doctor of the Church," was a native of Antioch. He was educated by its Bishop, *St. Meletius*, at the School of Theology in that city, and at the age of twenty-five was ordained reader. Like his great contemporaries he retired for some years to the desert of Syria, but in A.D. 386 became deacon and priest. The eloquence and fervour of his sermons won for him the title of *Chrysostom* (golden-mouthed). A curious episode in the Syrian city was the occasion of

[1] See *Historical Sketches: The Church of the Fathers*, Cardinal Newman.

[2] *Ibid.*

some of his most impressive preaching. In a public riot provoked by the exactions of the imperial tax-gatherer, the populace threw down the statues of the Emperor and Empress. Justly dreading the punishment they had incurred, they implored the aged Patriarch Flavian to go himself to the Court at Constantinople and intercede for them. During his absence *St. John Chrysostom* preached twenty-one homilies full of mingled rebuke and counsel; moving his hearers to a readiness to endure whatever punishment might be inflicted upon them. When the glad news came that the Emperor of his clemency pardoned the insurgents, the preacher delivered the most eloquent homily of all.

But not all *Chrysostom's* sermons were on such tragic and unusual themes. The duties of Christian service, of kindness to slaves, of husbands, of wives, of parents, of children, were dwelt upon with equal fervour. Often he would preach on the Psalms, on Genesis, on St. Paul's Epistles, and on the Apocalypse of St. John; most often of all on the Holy Eucharist. In A.D. 398, he became Patriarch of Constantinople, and in the stormy time which followed the death of the Emperor Theodosius I. (A.D. 395) he was exiled by the decree of the *Oak-Tree Synod* (A.D. 404), and died in banishment. His last words were "Glory to God for everything."

**St. Cyril of Alexandria** (A.D. 380–444).—At the time when this great bishop was Patriarch of Alexandria it was still the second See, a position soon to be wrested from it by the imperial city of Constantinople. In pastoral letters, in treatises, and in sermons *St. Cyril* had reasoned against the *Nestorians*, and the East was divided into parties strongly for or against the heresy. Then an appeal to Rome for a Council was made, and *Pope St. Celestine* appointed *Cyril* as President (Ephesus, A.D. 431). There was some informality in the proceedings as, after waiting nearly a fortnight for the Syrian

bishops, the Council began the sessions, and tried and condemned Nestorius. The Syrian bishops allied themselves with the deposed heretic and induced the *Emperor Theodosius II.* to imprison *Cyril* as a stirrer-up of strife. For two years the Patriarch was excluded from his See, but at length peace was restored and he resumed his seat. The Bishop of Antioch retracted his support of Nestorius, who made Edessa his centre until banished by the Emperor. He and his disciples fled to Persia, and the sect, though few in numbers and living obscurely, retained their founder's belief and for centuries honoured his name in their Calendar. The great Bishop *Cyril*, a man of ardent and fearless temperament, left a library of theological writings, commentaries, apologetic works, doctrinal treatises, homilies, and letters.

[**The Great Councils.**—When we recite the Creed at Mass we are reminded that many of the clauses are there as refutations of the heresies of this period. That of *Arius* was the origin of others and its evil effects are still felt. Like the great Athanasius, *Arius* was a priest of Alexandria. He denied "the Divine nature in Christ and the Divine attributes, especially His eternity," [1] and asserted that He was made by God (the first of His creatures) and was the maker of all other creatures. The *First Ecumenical Council*, of Nicæa, was summoned to combat these false teachings (A.D. 325). To it was called *Arius* himself to answer for his views and he was confronted by the Catholic *Athanasius*. There were present 318 Fathers, among whom were bishops maimed in the last persecution. Hosius, Bishop of Cordova in Spain, presided as the Pope's legate, and for four months the Council held its sessions. *Arius* was condemned, and the clauses which define the dogma of the Incarnation were drawn up and inserted in the Creed.[2]

[1] *History of the Church*, vol. i, xlvii, Funk-Kent.

[2] The Canons of this Council have been called the *Magna Charta* of Catholicism.

Though the heresiarch and his followers were deposed from their offices and, later, were banished by the Emperor Constantine, the false teaching persisted.[1]

Another important matter, though one of discipline not doctrine, was the *date of Easter*. The first difference arose during the second century A.D.; the Eastern peoples desiring to continue the identification of Easter with the Jewish Passover, and to celebrate the feast on the 14th Nizan;[2] the Western Church, following the ordinance of *Pope St. Victor* (A.D. 189–198), kept it on Sunday, in honour of the Resurrection on the actual First Day of the week. The Easterns in the dispute were known as *Quarto-decimans*.[3] The second point of difference was as to *what* Sunday, and for this also the Council of Nicæa legislated, and the date determined upon was "the Lord's Day first following the full moon on or after March 21."[4] The differences of which we hear most in later times were under discussion in the seventh century. The Roman authorities had adopted a more accurate method of determining the date and had placed the Easter Feast between the limits of March 21 and April 25, but distant parts of Christendom (*e.g.* the Celtic Church) had so far fallen out of touch with Rome as to keep the old "use." These details give point to the many references in history to the work of monastic arithmeticians in calculating the date of Easter.

In A.D. 381 was held the *Second Ecumenical Council*, of Constantinople (the old Byzantium). It was intended for the Eastern patriarchates only and was summoned by the Emperor Theodosius I. with the sanction of Pope Damasus I. The especial task of the Council was the appointing of a Patriarch of Constantinople in the place of the banished Arius; but afterwards the

[1] See Appendix C.7, 8.
[2] Nizan=part of March and April; the first month of the year.
[3] *Quattuor-decim*=fourteen.
[4] See Roman Missal, Notes and Directions.

Fathers proceeded to deal with another heresy (which had grown out of that of Arius) and was disturbing the Eastern Church. This was the denial of the Divinity of the Holy Ghost, Who was declared to be "one of the ministering spirits of God." [1] In condemning it the Council formulated those clauses in the Creed concerning the Third Person of the Blessed Trinity: "*Dominum et vivificantem, qui ex Patre procedit: qui cum Patre simul adoratur et conglorificatur, qui locutus est per prophetas.*" [2] On account of the importance of its doctrinal decisions this Council was afterwards admitted to *Ecumenical* rank.

In A.D. 431 *Pope St. Celestine I.* sanctioned the calling of the *Third Ecumenical Council*, of Ephesus, at which the Patriarch *Cyril of Alexandria* was to preside. This resolute defender of the Faith had held a synod in his city and the Pope had held one in Rome just previously to deal with an outcome of the revived Arian heresy taught by *Nestorius*, Patriarch of Constantinople. Denying the Divine nature in Christ, Nestorius laid stress on the necessity of re-stating the relation of the Blessed Virgin to her Son. Instead of the title *Theotokos* (Mother of God) he declared that it should be *Christotokos* (Mother of Christ). The ancient Greek city of Ephesus is memorable as the abode of St. John the Divine and as the scene of St. Paul's preaching,[3] when a striking episode occurred. The great church in which the Fathers assembled was a building as splendid as that in which the goddess Artemis (Diana) had been worshipped four centuries before. Nearly two hundred bishops were present, Nestorius himself amidst an armed guard; for while the ordinary Christian might know little of abstruse points of doctrine as to the Mysteries of the Faith, they easily grasped the intention to derogate

[1] *History of the Church*, vol. i., xlii. Funk-Kent.
[2] Not yet was the *Filioque* inserted.
[3] Acts xix.

from the honour of the Blessed Mother. At the first session the decree confirming the title of Our Lady was published, and when the news spread, the waiting people were wild with joy and made glad processions through the streets, shouting *Theotokos! Theotokos!* as once their heathen ancestors had made the air resound with the cry, "Great is Diana!"

The *Fourth Ecumenical Council*, of Chalcedon, A.D. 451, was assembled by *Pope St. Leo I.* to stem the flood of the One-nature-in-Christ (Monophysite) heresy.[1] *Eutyches*, the abbot of a monastery near Constantinople, had been a fervent and energetic opponent of the Nestorian error; but alas! himself fell into the opposite heresy of denying the Humanity of Christ. He rejected the earnest reasoning of his Patriarch and the tender admonition of the learned *Peter Chrysologus*, Bishop of Ravenna, and had been supported by a local synod summoned by the Emperor, afterwards known as the *Robber Synod*, whose decisions declared him orthodox. The Fathers assembled at Chalcedon, numbering more than 600, had read to them a letter, or dogmatic treatise, sent by *St. Leo* himself to the Patriarch Flavian, in which the Holy Father set forth the doctrinal explanation of two Natures in Christ. This is known as the *Tome of St. Leo*, and when the Assembly had heard it they rose with one impulse and cried "This is the doctrine of the Apostles: it is Peter who has spoken by the mouth of Leo!"]

## B

**Constantine and his Successors** (A.D. 314–476).—The Arch of Constantine, "the Pious, the Fortunate," which stands at the entrance to Rome by the Appian Way, is almost the only remaining monument in the city of this great Emperor. It was built to commemorate his

[1] See Appendix C.8.

victory over Maxentius, the rival Cæsar (A.D. 312), a victory due to the encouragement given by the brilliant sign in the heavens: *En touto nika!* (In this, conquer). When established as sole Emperor (A.D. 323) he transferred his imperial seat from Rome to Byzantium, which he rebuilt and named after himself, though in later years its proudest ecclesiastical title was New Rome. Its chief glory, then and through later ages, was the magnificent Church of St. Sophia (Holy Wisdom), for the building and decoration of which the most treasured materials of the world were gathered. In his later years the Emperor made a pilgrimage to Palestine with his Christian mother the Empress Helena; and in thanksgiving for the vision revealing the place of the True Cross, he had churches built over the scenes of the Birth, Burial and Ascension of the Saviour. During this period there was also built a basilica enclosing the Cenacle, or Upper Room of the Apostles. One of the columns of its portico was that of the Flagellation, and from time to time other precious relics were retrieved and placed within the sacred building.

In declaring himself the protector of Christianity and the munificent patron of Christian worship, Constantine also took upon himself the office of arbiter between the Arians and the Catholic Church, supporting the latter, and it was at his request that *Pope St. Sylvester I.* summoned the *Ecumenical Council* at Nicæa. Only late in life was the Emperor baptized into the Faith, and dying, he left the empire to be ruled by his three sons.[1]

These Emperors patronized the Arians; and their successor *Julian* (A.D. 361–363) persecuted the Church. Under the Emperor *Gratian* (A.D. 367–383), pupil of *St. Ambrose*, Christianity was declared to be the religion of the Roman Empire, and the imperial title of *Pontifex Maximus* was dropped.

[1] Constantine II., Constantius, Constans.

**Invasions of the Huns and the Goths** (A.D. 376–410). —The Goths had grown into a strong kingdom in Dacia (north of the Danube) when a Huns invasion drove them within the empire. There they took service in the Roman armies, combining their own dauntless courage with martial discipline; their chiefs supreme over their districts and lieutenants for the Roman Emperors. There were two principal tribes which developed into the Ostro- (East) and Visi- (West) Goths. An Arian bishop, *Ulfilas*, had first preached Christianity in Dacia, so that the new immigrants were mostly Arians. A few years after the death of Gratian, the powerful and Catholic Emperor *Theodosius I.* (he whom St. Ambrose reproved) succeeded in binding within the empire the Teutonic hosts, but his successors drove them to rebellion. Then their leader, *Alaric* the Visigoth, invaded Italy, other Teutonic hordes marched into Gaul and Spain [out of these sprang the Burgundians and the Franks], and in A.D. 408–410 the Goths under Alaric stormed Rome itself, but the churches were preserved from desecration.

Thirty years later all Central Europe was ravaged by the Huns, who subdued Goths and Vandals and attacked the Eastern Empire, and in A.D. 452 under *Attila* they were marching through Italy to Rome. At Mantua *Attila*, the "Scourge of God," was met by *Pope St. Leo I.*, a tall, white-clad figure, commanding and alone, and before him the barbarian conqueror fell back, withdrew his troops and Rome and Italy were spared. Three years later the intrepid Pontiff faced *Genseric* the Vandal at the gates of Rome, and though the city was sacked and the churches pillaged, he prevented the slaughter of the people.

To protect the empire, threatened even to its centre, the Roman legions were recalled from all distant provinces, thus our western isles lay exposed to similar raids

by Saxon and Jutish pirates (A.D. 441–449). But the Emperors after *Theodosius I.*, reigning from Constantinople, could neither protect nor hold together their western dominions; and their Exarchs seated at Ravenna were often incompetent or treacherous. In that reign of violence the one restraining influence was that of the Catholic Church.

**The Franks** (A.D. 400–476).—As the "grandeur that was Rome" passed to its eclipse one tribe of the mingled hosts of "Germans," which had imbibed most of the old Roman spirit, began their destined task of making the history of Europe. These were the *Franks*. They had settled in northern Gaul and their kinsmen, the Burgundians, in the south-east; the Spanish "kingdom" of the West Goths stretched south of the Loire with its capital at Toulouse. Their King, *Theodoric I.* (A.D. 419–451), was killed at the battle of Chalons, leading the united Romans, Goths, and Franks against Attila. Another *Theodoric*, King of the East Goths, now ruled Italy as the vice-gerent of the Eastern Emperor who, since Romulus Augustulus, "reigned over the world." *Theodoric* made alliance with the Franks by marrying the daughter of their warrior-chieftain *Clovis*;[1] and by giving his daughters as wives to the leaders of Burgundians and Vandals, he maintained peace throughout his wide domains.

**[Boëthius.**—A greater name than that of Theodoric is that of his minister *Boëthius*, for his was the kingdom of the mind. Though a just ruler according to his lights, the Emperor cast into prison without trial his chief minister and faithful servant *Boëthius*. The unfortunate scholar set himself to maintain fortitude and serenity by composing an allegorical treatise which he called *The Consolation of Philosophy*,[2] the last, and one of the

[1] *Clovis*=old form of *Ludwig, Louis.*

[2] *Philosophy* in the sense of *love of wisdom*, not a system of thought.

greatest, works in Latin literature. Its benign and lofty spirit made it the treasured possession of many devout minds, and led to the claim of *Boëthius* having embraced Christianity.[1] His figure, like that of Virgil, stood high in mediæval veneration as that of one to whom was mysteriously vouchsafed the light of the true Faith. The treatise, translated into many languages, has been revered and beloved by Christians of the modern world as well as by those of his own times.

**New Rome** (A.D. 330–476).—With the placing of the imperial seat at Constantinople there grew up an alliance between spiritual and political interests which later was to bring about the broken unity of East and West. Though Constantine had professed himself as desiring to be only "bishop of things outside the Church," and had even so trespassed on her domain, his successors had not that intention of refraining. They protected Arians, they summoned councils, they nominated patriarchs and bishops, and more than once placed heretical prelates in office. And not a few ecclesiastics were ready to enhance the prestige of the See which included the imperial Court and household.]

SUMMARY.—In this period Christianity was recognized as the official religion of the State, and the Church as its official guardian. But paganism existed beside it, was sometimes confounded with it, and in parts of the empire corrupted it. The period has been called the *Age of Heresies* and the writings of the Fathers are standing witnesses to the consecrated energy with which the various false doctrines were combated. The solidarity of the empire was menaced by the invasions of the partly subdued vassal peoples on its borders. The Emperors, reigning from Constantinople, had threatening foes beyond. Their vigorous protection of the Church led

[1] A claim conceded by the Church.

to many encroachments on the spiritual authority and already the See of Constantinople was becoming an imperial appanage.

BOOKS FOR FURTHER STUDY. PERIOD II.

| | |
|---|---|
| *The Religion of Rome at the Christian Era* .. | Cardinal Gibbons. |
| *History of Civilization in the Fifth Century*.. | Ozanam. |
| *The Incarnation: Papers read at Summer School, Cambridge*, 1925. | |
| *History of the Church*, i.; *Development of Dogma*, xlvi.–lviii. .. .. .. .. | Funk-Kent. |
| *The Arians of the Fourth Century* .. .. | Cardinal Newman. |

BOOKS TO READ.

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|---|---|
| *The Greek Fathers* .. .. .. .. | Dr. A. Fortescue. |
| *The Latin Fathers* .. .. .. .. | Dr. A. Fortescue. |
| *St. Augustine* .. .. .. .. .. | Hatzfeld-Holt. |
| *St. Patrick* .. .. .. .. .. | V. Rev. T. H. Kinane. |
| *Europe and the Faith*, i., ii., iii. .. .. | H. Belloc. |

## Period III—A.D. 477–800. The Eastern Emperors to Charlemagne

### CHAPTER IV

### A.D. 477–604. The Rise of Monasticism

### A

**The Holy See.**—The violence and insecurity of the age are shown in the events which accompanied the election of *Pope Symmachus* (A.D. 498–514) and the journey of *Pope St. John I.* (A.D. 523–526) from Constantinople. The former Pontiff was wounded in a riot in Rome due to a discontented faction seeking to elect an anti-pope; and the latter on his return from the imperial Court was imprisoned in a fortress by the Exarch of Ravenna and there died. Secular interference with the government of the Church took form in the Exarch's nomination of the new Pontiff elected as *Pope Felix IV.* (A.D. 526–530), and a Council made formal protest against this dictation. It was thence decreed that the Pope should be elected by the free votes of *clergy and people*, with royal confirmation afterwards; and, though occasional infringements occurred, this arrangement stood for five centuries, and then the election became the province of the College of Cardinals.

**Pope St. Gregory the Great** (A.D. 590–604).—This Pontiff was the son of a Roman patrician and became Senator and the Governor of Rome. He had received the usual education of a Christian noble, but at the age

of thirty gave his wealth to the poor and entered the monastery of Monte Cassino. Later he stripped his palace on the Cœlian hill, turned it into a college, and there lived the life of a studious monk. When Italy was in the throes of the Lombard invasions Gregory was sent as envoy to the Emperor Maurice at Constantinople to ask for help. There he stayed for some years, and it is believed that there he wrote his Exposition of the Book of Job. On the death of *Pope Pelagius* the Senate and people of Rome united with the clergy in asking that the Deacon Gregory in his retreat on the Cœlian hill should be elected Pope. And it was done.

*St. Gregory* reformed the Liturgy and revivified the services of the Church, his name is still commemorated in the *Tones* to which the Psalms are sung; he won back to the Catholic Faith most of the Arian Churches of Gaul, Tuscany, Greece, and North Africa, and restored Catholic doctrines to Spain. Dear to his heart, too, was the conversion of the heathen, and his memory of the beautiful Anglo-Saxon slave children in the Roman market, which had so moved him as a simple monk, led to his sending St. Augustine and his helpers to these shores. To his Pontificate was owing the founding of the Primacy of Canterbury and the bishoprics of London and Rochester. From his own table he sent food to the poor of Rome, these being not only people of low estate, but many refugees, once wealthy, who had fled from the Lombard incursions and no longer possessed their ancestral lands. He reformed the administration of the papal estates, now of great extent; and used his Benedictine knowledge and experience to instruct minutely his stewards as to the treatment of tenants, the care of peasantry, the cultivation of land, and the rightful use of the revenues obtained.

We see *St. Gregory* sternly upholding the dignity of

his office when *Cynicus*, Patriarch of Constantinople, sought to take to himself the title of Universal Patriarch as his predecessor, John the Faster, had done. Though claiming for the successor of Peter only the title of *Servus servorum Dei*, the Pope would permit no derogation of his office, but reminded the Eastern Patriarch that his See of Constantinople owed its influential position only to the imperial presence, while that of Rome was due to its Apostolic foundation.

Still another aspect of this many-sided Pastor of God's flock was shown in A.D. 599, when he stood forth as the dauntless defender of the city of Rome against the Lombard King Agilulf, as his predecessor of a century and a half before, *Pope St. Leo the Great*, had repelled Attila the Hun. In this case, too, the assailant spared the city and withdrew. *St. Gregory* afterwards entered into a Papal peace, or treaty, between Romans and Lombards, and defended his action against the charges of the Emperor Maurice, for the imperial Exarch at Ravenna had but loosely undertaken, and soon dropped, the defence of Rome. During the first half of *Gregory's* pontificate the city was a scene of desolation from the riots within and the desperate attacks from without. In a letter to the irresolute Exarch he had written, "Rome, herself once mistress of the world, is overwhelmed with sorrow, forsaken by her children, buried in her own ruins." Bound up with his long and patient negotiations for peace was *St. Gregory's* intercourse with Agilulf's Christian consort, which brought about the conversion of the Lombard King himself and many of his subjects from Arianism to the Catholic Faith.

This Pontificate is recognized in the history of the Church as marking a great era; henceforth the Catholic Faith and the Papacy are to the eyes of all an indissoluble unity. In a decaying empire and amid crumbling states, migrations of peoples and welter of contests,

the Christian Church stands firm. "The popes have been as apostles and law-givers, they now become sovereigns." [1] For in the universal upheaval it fell to the pastors of the Church to maintain the civil government, as well as to exercise the spiritual charge of the newly Christianized peoples, and to restrain the undisciplined rule of impetuous Christian Kings. Thus we find *St. Gregory* resolutely forbidding the growing custom of the "donating" of bishoprics and abbacies to the members of powerful houses. He sternly warned King Childebert (A.D. 595) that his many pious works did not entitle him to place over the Church unfit or worldly men. For in the coming centuries the Pastors of the Christian flock were to find that a greater peril than persecution lay in the friendship and patronage of the civil power.

**St. Benedict** (A.D. 482–543).—The great work of the Church in converting and taming the hearts of the barbarian races, which had proved too strong for the failing forces of the Roman *imperium*, was largely the achievement of the men of the time who had renounced the world and eschewed its ways. First and greatest of these was a young noble of Nursia, afterwards to be known as *St. Benedict*, who, like many generous youth of his day, fled from his heritage of wealth and power to a desert retreat. There he prayed and pondered, and matured his design, which presently shone forth as a model of sane and well-ordered life; based upon restraints and claims, duties and privileges, which appealed to the latent instinct of service, and stirred to enthusiasm many types of men. In his chosen solitude *Benedict* was presently joined by others like-minded with himself, and when in due time he could establish the religious house he had planned, he chose for its site not a remote and desolate place, but a spot just off the

[1] *Histoire des Papes*, Comte de Beaufort.

high road across Italy from north to south. This was Monte Cassino, near Naples. Very fitly was the position selected for men who were to be *in* the world yet not *of* it; and soon there sheltered within its bounds a large community, living according to just principles of law and government, and also showing to a ruined and disordered Europe the secret of strength and happiness in labour.

The Roman scorn for manual work and persistent industry, and the consequent enormous number of slaves in the empire, had contributed greatly to its social degradation and ultimate collapse. The Order constituted at Monte Cassino by *St. Benedict* was the principal means by which the restoration of Europe was to be brought about. No less were its principles of government the foundation of what is known as democratic rule, that of the community by its own elected rulers.

Not long after its founding the monastery became the haunt of bishops and abbots desirous to govern their sees or to reform their houses in accordance with the lofty yet practical spirit of the great Benedict. Avoiding the rigorous mortifications of the Rule of *St. Columban*, this master spirit had drawn up a way of life which sufficed alike for the ardent ascetic and the humble disciple. Labour, prayer, and study, with only sufficient sleep and food to maintain vigour, filled the days and nights of those who embraced the Benedictine life. Its founder and head lived the same diligent life as the monks he trained, sharing their toil, administering the produce of their united labour, and laying the foundation of a system of community life which all later generations have been glad to imitate. *St. Benedict* himself little thought that the times were at hand when, not only his Order should grow to great dimensions, but also that its influence would sway the monarchs of the new Europe, and that the most enlightened would seek to

bring the characteristics of the Benedictine Rule into their methods of government.

Within forty years of the death of its founder the monastery of Monte Cassino was destroyed by the Lombard invaders and lay in ruins for many a year. The monks fled to Rome and were sheltered near St. John Lateran, the Mother of Churches, and the home of the Supreme Pontiffs. From this glorious centre the Benedictine spirit and influence spread far and wide. The threefold duty of solitude, humility, and obedience, and the threefold occupation of prayer, study, and manual labour attracted by their reasoned austerity numbers of men desirous of giving up their lives to the service of God, and of winning to His Church the restless pagan peoples. There will be opportunity later of noting the influence of Benedictine education on mediæval life and culture and noting, too, the intellectual value of its training in modern times ; but in the days of its founder the chief study of the Order was that of Holy Writ, the Gospels, and especially the Psalms.

**The Irish Missionaries** (A.D. 500–604).—One of the interesting points in the story of Ireland, never conquered by the Romans nor subdued by the Anglo-Saxons, is that of her evangelizing activity while the barbarian settlements were driving the future England back into heathenism. A characteristic of Irish Catholicity was a marked devotion to the monastic life, and early in the fifth century there were many humble community houses scattered over the island, to which numbers of religious—Romans, Gauls, Germans—were attracted and swelled the cloistered ranks. *St. Finian* at Clonard (A.D. 540), *St. Comgall* at Bangor (A.D. 550), *St. Columba* at Iona (A.D. 567), founded monasteries whence missionaries went forth to the Picts (Scots) and Northumbrians, while *St. Aidan* (590) from Lindisfarne carried the Gospel to the Angles on the north-eastern

coasts. And farther afield they went. *St. Columban* (A.D. 590) with a band of helpers crossed the sea to Gaul, and from the King's Court in Burgundy had travelled on to Neustria (the future Normandy), Austrasia (E. Franks), and into Switzerland, converting numbers of pagans in every country. He founded the monasteries of Luxeuil (Vosges) and Bobbio near Genoa, both to become famous in the history of later times.

Many of the towns in France, Belgium, Switzerland, and our own country still bear names commemorating the saintly missionaries of these sixth and seventh centuries, St. Maur, St. Gall, St. David's, the ancient Menevia (to which Archbishop David (A.D. 520) transferred the old British See of Caerleon). Similar remains are extant of old religious communities of women. The house founded by St. Bridget (A.D. 500) had many offshoots, of which we have reminders in the northern townships and villages bearing the names of *Kirk-bride* or *Bride-kirk*. The royal family of Frankish Gaul had its saintly women, *St. Clotilda*, widow of King Clovis, and *St. Radegunde*, one of the wives of the barbaric Clotaire (A.D. 561), both of whom sought refuge and peace in the religious life.

**The Conversion of the English** (A.D. 597).—The evangelistic energy of the Irish, the Gaulish and the Roman Christians during these years was not shared by the British towards the heathen invaders of their shores, the Angles and Saxons. During the first grim terror they fled to the fastnesses of the hills and the western forests, and even when the unwelcome newcomers had settled down in comparative peace the Britons they had displaced seem to have refrained from any effort to Christianize them. It was, perhaps, an inevitable retribution that in their isolation, and cut off from all intercourse with the Holy See, many relapsed into heathenism, and of the faithful remnant none could fully maintain

the obedience of the Faith. The early accord of the Celtic Church with the Roman use had been lost, for instance in the matter of the date of celebrating Easter. Before the Council of Nicæa (A.D. 325), the British were in touch with the Holy See, but in the troublous times of the barbarian incursions they had not adopted the alterations which Rome had accepted. These were simply on astronomical, not theological grounds.[1] The great missionary *St. Columban* found that the continental Church no longer kept the ancient date, and defended his own position with the plea that it had been "handed down by his ancestors." At the representations of *Pope Benedict I.* (A.D. 575) he acknowledged that his people, "living at the extreme ends of the world," had not known of the sanctioned change, and he and they held dear the Faith delivered to them.

The zealous love of *St. Gregory the Great* sent to south-eastern England the fervent monk Augustine and a band of helpers, and through his labours the English King Ethelbert and many of his subjects were baptized into the Faith. Later *Augustine* travelled westward and approached the scattered bands of Celtic Christians, whom he found unwilling to vary their ancient use. The three points upon which *Augustine* (who had now been made a bishop) required them to conform to the usage of the universal Church were: (1) the date of celebrating Easter, (2) the use of the Roman rite in baptism, (3) the sharing in the missions to the heathen in their land. In a conference held with the Celtic bishops they clung so firmly to their own local customs[2] that a breach was threatened, and indeed only in the eighth century did the Celtic Church come into line with the whole Roman communion. The points at issue were, it is true, of discipline, not of doctrine, but out of obstinate attach-

[1] *Liturgy and Ritual of the Celtic Church*, ch. 46, Warren.
[2] Including that of a different tonsure.

ment to local or national usages there has sometimes arisen not only discord but schism.

Latin Christianity the more easily penetrated England from the south-east because King Ethelbert's consort, Bertha, daughter of King Charibert of Paris, was a Christian. Her chapel of St. Martin, near Canterbury, and her priests who served it were already a nucleus; while in the north the work begun by St. Columban was being perseveringly carried on by the Irish monks, though the effect of their labours was hardly yet visible. One *Paulinus*, of the company of St. Augustine's monks, was the chief instrument in the conversion of Edwin King of Northumbria, who had married Ethelbert's daughter.[1]

**The Conversion of the Franks** (A.D. 496).—It was the great Augustine of Hippo who conceived the idea of winning for Christ the barbarians who were already overrunning his world as he lay dying, and the beginning of that mighty work took place in the dark closing years of the fifth century. On Christmas Day (A.D. 496) *Remygius* (*St. Rémy*), Bishop of Rheims, baptized the Frankish king *Clovis* and a thousand of his men-at-arms. This, the crowning act of his long episcopate, gave to the future land of France the proud title of "Eldest daughter of the Church." The warrior-chieftain had married the Burgundian Christian princess *Clotilda* (herself destined to become one of the saints of the Church); when under instruction the kingly learner listened, greatly moved, to the story of the trial of the Redeemer. "Had I and my brave Franks been there we would have avenged Him!" he declared. In those stormy times it is no wonder that the Franks climbed but slowly to the level of Christian living, though their position was unique. They were the first of the coming nations to receive the Catholic Faith *en masse* with none

[1] See *Short History of the English People*, sect. iii., J. R. Green.

of the heretical Arian teaching which the Goths had had imparted to them. Their unhesitating reception of the Truth seemed to be a Divinely-ordered compensation for the falling into schism of a large body of the Christians of the East.

**[The Growing Rift between East and West** (A.D. 482–550).—At the beginning of this period the Church of Constantinople had become so subservient to the Emperors as to deserve the term "the imperial chapel royal." Not only were Eutychian [1] heretics appointed to all ecclesiastical offices but, also, the Emperor Zeno issued an *Edict of Union* between the schismatics and the Catholics. It conveyed a series of vague statements, and no doubt was an ingenious example of political compromise which was to find many imitators in later times. But, needless to say, the Supreme Pontiff, *Pope St. Felix III.* (A.D. 483–492), rejected the document and the authority under which it was issued. He also excommunicated the Patriarch of Antioch, the notorious *Peter the Fuller*, who had involved himself in the movement. The Church of Alexandria was likewise torn with dissensions as the Emperor had appointed a Monophysite Patriarch. The Patriarch of Constantinople, *Acacius*, who presumed to "excommunicate" the Pope, was a fomenter of discord even after his death, though innocently so. For the Eastern bishops persisted in enrolling his name on the *Diptychs*, or list of saints commemorated at Mass. A temporary healing of the schism took place in A.D. 518, under Pope St. Hormisdas. The Catholic Emperor *Justin* seconded the efforts of the Holy See towards reconciliation and the Eastern Churches returned to their allegiance.

**The Fifth Ecumenical Council, of Constantinople** (A.D. 553).—This Council, like that of A.D. 381, was recognized as ecumenical only afterwards, as it was

[1] See Appendix C, Monophysite heresy.

irregularly summoned and attended only by Eastern bishops. The Emperor Justinian, who declared himself protector of the Church, carried into ecclesiastical affairs the reforming energy which marked his governing methods. Moved, perhaps, by his Empress, the beautiful Theodora, he urgently required the Church's official condemnation of the writings of three bishops. The question had been raised and apparently settled at the Council of Chalcedon, when the accused prelates had made a satisfactory profession of faith. To re-open it amounted to a slur upon the Fathers of Chalcedon, and this was a desired end with the Eutychian party, of whom the Empress constituted herself the champion. Certain treatises, known as the *Three Chapters*, had been much discussed and their orthodoxy disputed, and to obtain a final decision the Emperor asked for the presence of the Pope himself. The Holy Father, Vigilius (A.D. 538–555), complied, but refused to sanction any declaration which should impugn the authority of the Council of Chalcedon. Thereupon the Emperor himself issued a *Judicature* condemning the *Three Chapters*, and the Fathers of the Council entered upon the discussion of the pre-judged matter, the Pope refusing to preside at the sessions and no Western bishops being present. The result was the condemnation of the doctrines of the treatises, but without branding the writers as heretical, and the inviolability of the Chalcedon decisions was declared.

This subject might not be of interest to the Catholics of to-day but that it serves to illustrate two features of the period, one of which has recurred often since: (1) the readiness of the Eastern Churches, especially Constantinople, to enter upon fruitless discussions, and (2) the unhappy effects of the interference of the civil power in spiritual matters. It was perhaps natural, and certainly almost invariable, that the Emperors

threw their weight into the scale for the advancement of the imperial Patriarchate, and they encouraged rather than discountenanced disputes concerning past decisions ratified by the Holy See. The adjustment of the authority of Church and State has been a perpetually recurring difficulty throughout Christendom.]

B

**The Church and the Barbarians** (A.D. 496–599).—In the turmoil of the collapse of the Roman Empire, its ideals and its civilization, it might well be feared that Christianity itself would be submerged with the imperial power which had adopted it. "It might have perished altogether but for the two enduring witnesses Rome had left, her Church and her law." [1] These two seemed to the barbarians permanent and indestructible, and they hastened to copy, rather than destroy, Roman ways and Roman culture. And under the guidance of her Pontiffs and Prelates the Catholic Church not only survived amid the ruins of the empire, but gathered to herself the invading hosts, and handed on to them the saving Faith. She preserved, too, the core of soundness in the passing civilization, and whatever was worth retaining in the Roman polity. Thus the sturdy barbarians of the West replaced the wavering "intellectuals" of the East, and brought new and vigorous blood into the body enfeebled by heresy. We are reminded that it was at this dark moment that the Church came to the second turning-point [2] in her history and, in taking the step she took, saved the wild children of the Franks and the Goths for a high immortal destiny. By slow and tumultuous stages, and amid the derision of the Eastern imperialists, these alien peoples

[1] *The Holy Roman Empire*, ch. iii., Bryce.

[2] Kurth-Day, *Lectures*, 2, 3. The first was at the decision of the Council of Jerusalem, A.D. 49.

adopted and maintained the chief characteristics of Rome, her law, her thought, her political system. The assimilation which the degenerate Romans could not achieve was accomplished by the builders of the future Christendom. Rome was still the visible centre, but the authority was that of the Holy See instead of that of the Cæsars.

**The Franks and the Goths** (A.D. 481–554).—The outstanding personalities in secular history at this period were two mentioned already, *Theodoric* the Goth and *Clovis* the Frank. With the latter is associated the name of *Ste. Geneviève*, patron saint of the city of Paris, who so strangely foreshadowed another woman-deliverer, *Ste. Jeanne d'Arc*. For she, and not the warrior Clovis was the real governor of Paris when Clovis made his Court there. She had been the defender of the city against Attila; had treated with Childeric, father of Clovis, in his attempted invasion; and Clovis could carry his conquering arms afar secure in the allegiance of his capital under this remarkable woman. She it was who had built the first shrine over the tomb of *St. Denis*,[1] and when she died, at a great age, she was buried in the fine church of SS. Peter and Paul which Clovis built in thanksgiving for his victories. Soon she was canonized, in response to the urgent popular desire, and presently the dedication of the church was altered from the Apostles to the newly canonized saint. And while northern Gaul was thus becoming the future France, Italy under the Ostro-Gothic Theodoric knew peace and prosperity and, apart from his acts of interference in the government of the Church and his occasional barbarous punishments, this monarch's name stands high in the ranks of enlightened rulers.

[**The Emperor Justinian** (A.D. 527–565).—This Emperor might be called the Solomon of the modern world for his

[1] Denis=Dionysius, first Bishop of Lutetia (Paris), A.D. 250.

kingly qualities and wisdom. Not only did he, by means of able generals, regain the whole empire from Vandal, Goth, and Moor, including North Africa, but also he established real control over Italy and Gaul, which his predecessors had permitted to slide. With the Franks the great Emperor made treaty, leaving them to rule in undisputed sovereignty. In his Eastern capital he rebuilt and magnificently adorned the Church of St. Sophia, and everywhere encouraged the building of churches and the good governance of cities. In the victorious march of his general, Belisarius, through Italy, Rome itself was taken, but without bloodshed, and with no attack on the Spiritual Head.

Even more lasting and valuable than his military conquests were the Emperor's services to law and government. He commanded his legal officers to prepare a complete and clear code of laws, known as *The Pandects*, in which he incorporated his profession of faith made to *Pope St. Agapitus* (A.D. 535–6). This, with the Supreme Pontiff's reply, was a linking together of spiritual sanctions and political theories which made a strong bond of unity between Church and State. Justinian's encroachments in ecclesiastical matters were the characteristic expression of imperial thought, which rarely grasped the idea of a supernatural order.]

## CHAPTER V

### A.D. 605–800. The Church a Temporal Power

### A

**The Holy See.**—The great Pope *St. Gregory*, dying in A.D. 604, worn out by years and labour, had won for the Church a wide heritage of fresh lands holding the Christian Faith, and had restored and strengthened many fallen and distracted Churches. He left, too, an organized system of government, by councils, synods and elections, a twofold order of the priesthood, regular and secular, and thousands of disciplined children in Spain, Gaul and Italy. And because the needs of the time had thrust upon the Supreme Pontiff the urgent claims of the secular powers, which were nobly met and disinterestedly recognized, the Holy See held and exercised many of the offices and rights of temporal sovereigns. One of the early successors of Pope Gregory the Great wrote, "the entire West is looking to our lowliness. It regards us as the judge and regulator of peace and public tranquillity." [1] For then as now the Supreme Pontiffs knew that only by establishing and maintaining peace between individual men and between nations could the winning of the human race to God be accomplished. These two centuries saw a rapid succession of Popes, many of whom, being aged men, died soon after their election. But, whatever untoward circumstances confronted them, the Pastors who sat in Peter's Seat

[1] *General History of the Church*, vol. ii., Darras.

kept alight the lamp of Faith, so that though it flickered in the blasts of the world's hate it was never extinguished.

The ever-recurring heresies of the East were met and were resisted by each pontiff in turn, notwithstanding the alliance of patriarch and emperor. *Pope St. Martin I.* (A.D. 649–654) was haled to Constantinople by the imperial guards and shamefully treated and imprisoned. Then he was driven forth to die in exile and in chains for the Catholic Faith.

A century later one of the few false doctrines which originated in the West arose at Toledo in Spain. The archbishop and some of the bishops, shaken by the discussion of the nature of Christ, held and taught the heresy that Jesus was the Son of God by *adoption*, not by nature. The "Adoptionist"[1] error, which has had its offspring in the modern world, was the cause of the assembling of the *Council of Frankfort* (A.D. 794), attended by Frankish and Italian bishops. But it was not until after the *Council of Rome* (A.D. 799), under *Pope St. Leo III.*, that the Spanish Church shook off its heretical leanings.

**The Missions of the Church.**—A notable feature of this period is the missionary activity, not alone of the Roman pontiffs, but especially of the Irish monks. Not only to the Shetland Isles did they voyage in their frail-looking coracles of hide-covered wicker, but across the sea and up the great rivers the Rhine and the Scheldt. *St. Colman* and *St. Kilian* preached in Franconia;[2] *St. Fridolin* went farther into the German lands, and *St. Cataldus* to Apulia; *St. Omer* and *St. Fiacre* to Belgic Gaul, where names and places still commemorate their saintly zeal. Others founded churches in Switzerland, Bavaria, and Thuringia, and hospices for pilgrims in Hungary. Meanwhile they left in their green isle scores of monasteries to which came monastic students

[1] See Appendix C.7.

[2] Alemanni, or East Franks.

from all over the continent, sure of hospitality, sure of enthusiastic teaching, sure of access to precious manuscripts inaccessible elsewhere. "Nor was this period by any means a short one; it was a steady flame which burned undimmed during the seventh, eighth and part of the ninth centuries." [1]

*Pope St. Vitalian* (A.D. 657–672) sent *Theodore* of Tarsus, afterwards Archbishop of Canterbury, to our shores, to restore the flagging Christianity of Saxon England; and *St. Felix*, a Burgundian monk, preached the Gospel to the East Anglians. At Dunwich (a town on the Suffolk coast, long under the sea) he established his bishopric, and his name is preserved in the modern Felixstowe. At York, Edwin of Northumbria had built a wooden church, its site covered later by the present Minster; and there a young girl, his grand-niece Hilda, was a catechumen in A.D. 650, in later years to become Abbess of Whitby and renowned for her learning and piety. With Lindisfarne, the great centre of Celtic Christianity in England, is connected the name of *St. Wilfrid*, its Bishop in A.D. 664 and later Bishop of York.

The great work of Theodore was the organization of the scattered Churches into one coherent whole, and in this he was ably seconded by Wilfrid of York. The systematic founding of dioceses and the regulating of Divine worship in accordance with the See of Rome, were means to this end. *St. Wilfrid* had himself journeyed to Rome that he might model his rule on that of the Roman Church, but not without opposition and royal persecution could he establish it. Twice he was exiled and once imprisoned; to the former is owing his preaching in Friesland and in Sussex where, tradition has it, he taught our slow-witted ancestors to fish, as well as to know and follow the Christian Gospel.

Besides St. Wilfrid of York, there were in Archbishop

[1] *General History of the Christian Era*, vol. i., Guggenberger.

Theodore's hierarchy other great prelates: *St. Chad* of Lichfield, *St. Cuthbert* of Lindisfarne, and the learned *Benedict Biscop*, at first Abbot of Christ Church, Canterbury, but more famous as the founder of the great northern abbeys of St. Peter at Monkwearmouth and St. Paul at Jarrow. In the former was taught the young *Bede* and in the latter he lived the life of prayer and study which won for him the title *Venerabilis*. "I counted it sweet to be ever learning or teaching or writing," declared this ardent soul. He is remembered in secular history as the first English historian, but the Church reveres him for his devotional writings, too, which she treasures in the Breviary as models of Christian piety.

While there were these shining lights in the north of our land there were also some in the south. *St. Aldhem*, Abbot of Malmesbury and Bishop of Sherborne, is remembered, like Cædmon of Whitby, for his contributions to English song as well as for his services to the Church. And under its king Ini, Wessex began to take the place which was later to become hers. This kinglet framed laws under the counsels of his clergy which were to be quoted in after times as models of justice. He visited Rome and founded there the *Schola Anglorum*, a hostel and school for his countrymen. Around it there grew up an Anglo-Saxon colony, and between St. Peter's and the Castle of St. Angelo was the *Burgus Saxonum*, whence comes the frequently recurring *Borgo* in the names of streets in Rome.

In the opening years of the eighth century *St. Willibrord*, a pupil of St. Wilfrid, led a party of monks to preach to the Frisians, being consecrated Bishop of Utrecht by *Pope St. Sergius I.* (A.D. 687–701), who renamed him Clement. Still another English missionary was *St. Boniface*, of Honiton in Devon, who, under *Pope St. Gregory II.* (A.D. 715–731), began his great apostolate to the Germans in Thuringia, Hesse, and Saxony. He

became Bishop of Mayence and founded the abbey of Fulda in A.D. 750. Resuming his missionary labours in the remote Frisian wilds, he suffered a martyr's death. But his twenty years' labour had transformed the wavering Christianity of Germany, and placed over monasteries and convents the Anglo-Saxon monks and nuns who had hastened to help him in his great work. Thirteen bishoprics and thirty splendid abbeys testified to his zeal while he sought out the remoter savage tribes, there to meet his death. We may realize something of the nature of his task, when we read that at a synod he held in A.D. 742, decrees were passed forbidding priests to shed blood, or to bear arms, or to share in the brutal sports of the time: "We forbid all bishops, priests, clerics, or monks to hunt in the forests with hounds, hawks, or falcons."

In England *St. Cuthbert*, Archbishop of Canterbury and contemporary with St. Boniface, summoned the *Council of Cloveshoe* (A.D. 747) to correct errors in observance and discipline. Among the articles were two clauses of special interest: (1) "Every priest shall be able to explain in the language of the country the Creed, the Lord's Prayer, the Canon of the Mass, and the Administration of the Sacraments;" (2) "The rule of the Roman Church which we have in writing shall be followed in all the Liturgy." This had been accepted at the *Synod of Whitby* in A.D. 664, and at a *Council in Rome*, A.D. 680, St. Wilfrid vouched for Celtic loyalty in discipline.

**Alcuin and his Work** (A.D. 740–804).—We have seen that in this period the religious houses were still the great sanctuaries of learning and virtue, the nurseries of scholars and the training-schools of saints. From them went forth the priests and the prelates who were the instruments in the maintenance and extension of the Church. High in the roll of names

stands that of *Alcuin*, who was trained in the Cathedral School of York and was the diligent pupil of the learned Irish monks who served the northern monasteries. His learning and fervour were such that he was a principal upholder of the Faith, both at the *Council of Frankfort* (A.D. 794) and the *Council of Aachen* (A.D. 799), against the heresy of Felix.[1]

So great was the fame of Alcuin that the Emperor Charlemagne sent for him to instruct his young sons; and Alcuin became tutor not only to the royal princes and their companions, but also to the great Charles himself, his consort, and his daughters. Queen Leutgarde, best loved of the many wives of the Emperor, some of whom were lawfully married to him and some were not, was an eager and attentive learner. "My daughter Leutgarde," Alcuin calls her. Six of her stepchildren sat with her, including Charles, King of Burgundy, his father's favourite son, Pepin, the young King of Italy, and Louis, King of Aquitaine, afterwards to be known as Louis the Pious and the Emperor's most worthy successor. There were their sisters, Rotrude and Bertha and Gisela, and a sister of Charlemagne, Gisela, the young Abbess of Chelles. For her and her loved companion Richtrud, Alcuin in later days wrote his *Commentary on St. John's Gospel.*

The School of the Palace accompanied the Emperor wherever he travelled about his dominions, and in it Alcuin had many gifted and devout youths who were to become the future bishops and abbots whose names distinguish church and cloister. Among them was Rabanus, scholar and poet, Abbot of Fulda, and Grimbald, priest and minister of State to Alfred the Great.

The personality of Alcuin seems not only to have won from his students the warmest affection and

[1] The "Adoptionist" heresy taught by the Spanish Archbishop Elipandus and his suffragan, Felix, Bishop of Urgel.

reverence, but also to have kindled in them an enthusiasm akin to his own, so that many catching his fire carried on his pioneer work, and founded and fostered schools throughout Europe. We read that in his old age Alcuin was a little timid of the speculations of the learned Irish-Italian monks of Bobbio, and he wrote gently to them: "Most holy Fathers, exhort your boys to learn well the traditions of the Catholic doctors." After his death his students were known and revered over all the Christian world: among them were Eanbald, Archbishop of York; Risulfus, Bishop of Mayence; Anno, Archbishop of Salzburg; Adelhard, Abbot of Corbey (his biographer); Paul the Deacon, of Monte Cassino; and Amalarius, the great liturgist.

[**The Councils of the Church.**—Two Great Councils were held during this period, both at Constantinople. The Emperors still continued to uphold the erroneous doctrine of the moment, and invariably supported the claim of the Patriarchs of Constantinople to the title of "Universal Bishop." But in A.D. 668–685, the Emperor, *Constantine Pogonatus*, was a Catholic, and it was at his behest that, in the interests of peace, *Pope St. Agatho* (A.D. 678–682) summoned the *Sixth Ecumenical Council* at Constantinople in A.D. 680. At a preliminary council in Rome the heresy of the *One Will* [1] of Christ was condemned, and the papal legates for the Assembly were appointed. These bore to the Council the letter of the Supreme Pontiff, and when it was read to the gathering the Fathers cried, "Peter has spoken by the mouth of Agathos!"

Twelve years later *Justinian II.*, emulating the legislative activity of his great namesake, assembled a Council at Constantinople, known as the *Council in Trullo*,[2]

[1] Monothelite heresy.

[2] From the shell-like dome of the church in which it was held.

to supplement the work of previous councils. With no representative of the Holy See, nor any Western bishops, this gathering passed some disciplinary decrees, including one permitting the marriage of the clergy. When the Pope, *St. Sergius I.* (A.D. 687–701), refused to sign the document the angry Emperor tried to seize his person and humiliate him publicly. The clergy and people of Rome, banded together, prevented this affront to their revered pastor. *Pope Constantine* (A.D. 708–715), hoping to win the Emperor to just courses, complied with his request to visit Constantinople and stayed at the Imperial Court. There he made clear to his royal listener the illegality of the *Trullo* Council and its decisions ; and the convinced and regretful Emperor attended the Pope's Mass and let him depart for Rome surrounded with stately honours.

The peace between the Holy See and the Eastern Church was rudely broken in A.D. 726 by the Emperor *Leo III.*, known as the Isaurian. This rough warrior had successfully defeated the Moslem hordes, but in a later treaty he seems to have conceded, or adopted, a Mohammedan article of faith. In an Edict published throughout his dominions he commanded the destruction of all sacred objects and pictures from the churches, and enforced his decree by means of a ruthless soldiery who despoiled and ruined them. This *Iconoclastic* persecution led to the summoning of the *Seventh Ecumenical Council* of Nicæa (A.D. 787) by *Pope Adrian I.* (A.D. 772–795). Then was the Veneration of images solemnly defined : " They are to be honoured, not with adoration but with reverence."

**The Liturgy and Worship of the Church.**—It is a striking circumstance that these " dark " and disturbed centuries, strewn with wars and torn by conflicts, are also rich in mementoes of the building-up of the sacred Liturgy. The devotional work of St. Gregory the Great

was maintained and carried on by Pontiff after Pontiff. Thus monasteries were founded in Rome for the express purpose of singing the Divine Office "by night and by day." Popes *Gregory II.*, *Gregory III.*, *Stephen III.*, and *Adrian I.* each contributed something to the maintaining of a perpetual stream of prayer. Every day the monks connected with St. Peter's assembled before the Confession of the Apostle to sing Vespers. The beauty, "rightness," and devotion of these Offices brought devout ecclesiastics from all parts of Europe and the western isles to learn *how* the Lord is to be praised and had in honour. Among them came the learned Benedict Biscop from Northumbria who, even in those perilous times journeyed five times to Rome, bringing back with him service-books for his English abbeys. Thence, too, he brought the "Venerable John, chief chanter of St. Peter's and abbot of his monastery, to teach the Northumbrian monks how to sing."]

## B

**The Blight of Islam.**—An Eastern people who had escaped alike the Persian and the Roman dominion were the *Saracens* or *Arabians*, some tribes of whom claim descent from Ishmael, son of Abraham and "Hagar the bondwoman." The larger number of Arabs were *Bedouins* or nomads, but some dwelt in cities and were successful in manufacture and commerce. Until the sixth century the Saracen religion was mainly sun-worship, but in A.D. 596, a travelling merchant, one Mohammed, a visionary and fanatic, founded a new religion, summed up in "There is one God and Mohammed is His prophet." The cities of Mecca, where he was born, and Medina, to which he fled with his defenders from threatened assassination, henceforth became sacred places to the sect, and the year of his

flight (*Hegira*), A.D. 622, is the first in Mohammedan chronology.

This religion, established by a "Holy War" and maintained by force and violence, was destined to become the principal faith of the East. The sacred book, the *Koran*, which reads like a confused and evil dream of the Old Testament Scriptures, was given out as revelations made to the prophet, and it made instant and lasting appeal to the Arabian mind. After the death of Mohammed his followers became the most warlike and terrible even of the violent races of that age. The threefold choice offered to individuals or to nations was: the *Koran*, or tribute, or the sword. If the faith was adopted it soon transformed its disciples into fanatical supporters; if tribute was conceded the merciless exactions of the tax-gatherers dried up all prosperity and crushed independence; if the sword was faced then the martial daring of the Moslem hordes bore down and crushed all resistance.[1]

In little more than a century nearly all Arabia and Mesopotamia had become Mohammedan, so had Syria and Egypt; and the ancient Roman provinces with their historic cities of Antioch, Jerusalem and Alexandria were conquered. Then Carthage fell and the whole strip of Roman Africa was Moslem land. From Mauretania (Morocco), which accepted the *Koran* and became more strongly Mohammedan than the foe, the creed of Islam was carried across into Spain, and with A.D. 710 the term *Moor* enters European history and literature.

Like the Celtic peoples before the Saxon invaders of our own land, the Iberians fled to the mountainous districts, and the Moorish armies marched on thinking to conquer Gaul. Then at the appeal of the Supreme Pontiff, *Pope St. Gregory III.*, the Frankish Charles

[1] *Islam*, the term applied to the religion; *Moslem* (*believer*) to the followers.

Martel gathered his armies and blocked their path at Tours and at Poictiers, thus saving Western civilization (A.D. 732). The combined forces under the Frank were deservedly called the "European armies," for in them were contingents from all the Christian nations. Thus began the unended contest of the Cross and the Crescent, out of it grew the Crusades, from it developed the modern Eastern Question.

Not the least strange part of the story of Islam in Europe is the sequel to the success of the early warlike enterprise. Among the descendants of the fanatic warriors of the sixth and seventh centuries, were skilful traders, learned scholars, gifted builders and artists. Holding a creed which taught that manual labour was an indignity, human life and human relationships without sanctity, and religion to consist in mechanical observances, they adopted, transformed and exhausted the Christian civilizations they had attacked. At the close of the eighth century the reigning Caliph, in whom were combined the supreme spiritual and civil authority, was the Haroun-al-Raschid to whose name a romantic tradition still clings, and for five centuries his capital Bagdad was the centre of the Moslem world. Soon the Saracens attacked Sicily and threatened all southern Italy; to this day there remain the ruined "Saracen towers" along the Mediterranean coasts, and spots are shown where their invading hosts were miraculously repulsed. In the East the Seljuk Turks, at first the vassals of the Saracens, then their slave-soldiers (Mamelukes), and then their conquerors, adopted the Mohammedan faith and carried on the infidel tradition with added ferocity. For seven centuries the presence of Islam in Europe was an outrage on the Christian conscience; and more than once during that time the Holy See alone remained staunch in its resolve to free Christendom from the thraldom.

**The Holy See an International Power.**—When, in A.D. 732, *Pope St. Gregory III.* appealed to Charles Martel for aid against the Mohammedan invaders the real sovereign of Frankland was the worthless Chilperic III., the warrior Charles was but an official in his court, the Mayor of the Palace. His victories sufficed to give him the right to rule and at his death his two sons Carloman and Pepin shared the rescued realm. The Frankish nobles desired to depose the ageing Chilperic and appealed to *Pope St. Zachary* (A.D. 741–752) for his sanction that the competent Pepin should be proclaimed King. This granted, Pepin was crowned at Mayence by its Bishop, St. Boniface.

For nearly two centuries northern Italy had been peopled by the Longobards or Lombards, who had descended upon the deserted and ruined country as a nomad horde. With the beginning of the eighth century they were ruled by a warlike and powerful king, Luitprand, and though converted to Christianity were still an alien and uncultured people until Luitprand's wise rule and treaty of peace with *Pope St. Zachary* (A.D. 741) led them to assimilate something of Latin culture. During the thirty years of his reign Luitprand had expelled the Byzantine invaders of central Italy, and restored to the Roman See districts and cities which they had seized. At Pepin's accession he was threatening south Italy, but the Frankish King induced him to become its defender. For this and other services *Pope St. Paul I.* (A.D. 757–768) consented to become sponsor for Pepin's daughter and an interchange of princely gifts took place. To the King the Pontiff presented two precious liturgical books, an Antiphonal and a Responsory. At his death his sons Carloman and Charles shared his realm, but soon the younger reigned alone as the Charlemagne of proud France.

**[The East and the West.**—Throughout this period there

sat on the imperial throne a succession of Emperors who, almost without exception, hampered the progress of the Church even when not persecuting Catholics. They claimed the title of Roman Emperor, and their Exarchs at Ravenna were in theory the rulers of the West, though they had been unable to repel Frank or Lombard. Their constant foes in the East were the Persians, who had sacked Jerusalem and carried away the fragments of the true Cross to Persia in the early years of the seventh century. The Emperor Heraclius,[1] in his sixth expedition at the head of his hosts, invaded Persia and won back the sacred relic, a deed still commemorated by the Church in the Exaltation of the Cross on September 14.

By the middle of the seventh century the martial leaders of the Franks had been succeeded by a line of weak rulers, *rois fainéants*, "do-nothing kings," as they were scoffingly called. The restoration of powerful kings in Charles Martel and his son Pepin paved the way for Charles the Great, who was acknowledged King of the Franks, of the Lombards, and of Rome, and was crowned Emperor in St. Peter's on Christmas Day, A.D. 800, by *Pope St. Leo III.* A joyful people shouted tumultuously at the proclamation : "God grant victory to Charles the most pious Augustus, crowned by God, the great and peace-giving Emperor of the Romans." Thus came into being anew the Western Empire, overthrown in A.D. 476, in its renovated form of the *Holy Roman Empire.* Charlemagne held no additional territory from the title but was supreme over the other Christian princes, the temporal, as the Holy Father was the spiritual, Head of Christendom.

Apart from the military exploits of the Eastern Emperor Heraclius, that line of rulers performed one other great service to Christendom in beating off the Moslem armies from Constantinople, more than once

[1] A.D. 610–641.

during the seventh and eighth centuries. But the resistance was not constant and Islam, thrust upon a partially Christianized Europe, exerted a sinister and corrupting influence which was to be felt for centuries, while its conquest of the East became complete. "How different the history of the world might have been if the Eastern bishops had built up a strong Christian Church among the Arabs before Mohammed was born, as the Popes built up Churches in Gaul, England and Germany!"[1] But it was an occasion of almost scornful wonder to them that *Pope St. Zachary* took the momentous decision to make peace with the Lombard king and so win the whole people to the Faith. These were they who held Rome to be "the Church of the barbarians," and nursed their own arrogant pretensions to Christian culture. For the Lombards had succeeded the Franks as the rough nurslings of the Church, and the latter were slowly transforming Gaul into France; *Pope St. Zachary* it was also to whom it fell to sanction the deposition of the incompetent King Chilperic, and to recognize his able successor Pepin the Great. Very truly it may be said that during these and the succeeding four or five centuries, "the barque of the Church bore the destinies of the world."

Nor did the Hierarchy ever forget the special province of the Church. As well as being the guardian of the new Europe, she was also the school of the wild peoples. "Missionaries needed no longer to seek distant lands, the nations themselves came to seek the missioner;"[2] an expressive enough description of the past Lombard and the coming Northmen incursions. Naturally the process of conversion to Christian ways of life was slow and broken; but for the great agency of monasticism it could probably never have been accomplished. The

[1] *The Uniate Eastern Churches*, Dr. Adrian Fortescue.
[2] *General History of the Church*, vol. ii., Darras.

arising of many Benedictine houses and the wide adoption of its Rule in other foundations, gave convincing object-lessons of peaceful, ordered, and diligent life, forming grateful oases in lands scarred with war, and among populations accustomed to destruction as their chief activity.

There was, too, by the close of this period a great exodus of monks from Ireland, driven thence by the raids of the Northmen and the internal broils between the tribes. Setting out "to wander for God," they crossed the sea and, while some moved perpetually from place to place, others founded religious houses, at Mechlin and Ghent and Tréves and farther afield. They carried with them, not only the religious fervour of their race but also the knowledge of science and the practice of art in prose and verse and script. Theology, the divine science, was the principal subject of study, other branches of learning were recognized as its handmaids. "The liberal arts, prosody, poetry, chronology . . . were esteemed only as preparing the mind for the *lectio divina*, the study of Divine thought as expressed in the Bible and handed down by Christian tradition." [1]

SUMMARY.—This period saw the rise of Western Monasticism, destined to become one of the most potent influences of Christian civilization; the reintroduction of Christianity into Britain, driven back into heathenism by the Anglo-Saxon invaders; Ireland the centre of learning and Christian devotion; and the gradual conversion of the barbarians and their absorption into the empire. It saw, too, the rise of the great fighting faith of Islam, and the fluctuating defence against it made by the Eastern Emperors.

[1] *Gaelic Pioneers of Christianity*, Dom Louis Gougand, O.S.B.

BOOKS FOR FURTHER STUDY. PERIOD III.

| | |
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| *The Orthodox Eastern Church* .. .. | Dr. A. Fortescue. |
| *Monks of the West,* vol. ii. .. .. .. | Montalembert. |
| *History of England,* vol. i. .. .. .. | Lingard. |
| *Ecclesiastical History of English Nation* .. | Venerable Bede. |
| *The Holy Roman Empire,* chs. i.–iii. .. | Bryce. |
| *Peter's Rock in Mohammed's Flood* .. .. | T. W. Allies. |
| *The Temporal Sovereignty of the Holy See* .. | Cardinal Manning. |

BOOKS TO READ.

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| *Celtic Britain* .. .. .. .. .. | J. Rhys. |
| *Life and Times of St. Benedict* .. .. | Dom P. Lechner (tr.). |
| *Life of St. Cuthbert* .. .. .. .. | Mgr. Consitt. |
| *The Early Irish Church* .. .. .. | Rev. D. Murphy, S.J. |
| *Ireland's Ancient Schools and Scholars* .. | Most Rev. G. Healy. |
| *Gregory the Great: his Work and his Spirit* .. | Abbot Snow. |
| *Europe and the Faith,* chs. iv., v. .. .. | H. Belloc. |

# PART II

# MEDIÆVAL CHURCH HISTORY

## PERIOD IV—A.D. 801–1085. Pope St. Leo III. to Pope St. Gregory VII.

## CHAPTER VI

### A.D. 801–963. THE HOLY ROMAN EMPIRE

### A

**The Holy See.**—The pontificate of *Pope St. Leo III.* (A.D. 795–816) had opened under promising auspices. The Frankish Charles, son of Pepin, sent dutiful greetings, promising, "Ours it shall be by God's help to wield the sword in defence of His Holy Church against infidels without and heretics within." Alfonsus of Spain asked the Pontiff's blessing on his wars with the Moorish infidel in his land; Kenulf of English Mercia sent envoys with loyal protestations of service. The Eastern Church, under the Empress Irene, saluted the Pope and acknowledged obedience. Yet within a few months *Pope Leo* escaped with his life from hired assassins in his own city; and was rescued from a foul dungeon to be marvellously restored to his Seat with the banners of the conquering Charlemagne around him. Then began the alliance of Pope and Emperor in the government of Christendom.

In A.D. 803 they spent the Christmas Feast together and devised correction of abuses. Bishops had been

placed over sees by secular rulers, often unfit; the Frankish kings had exacted the feudal due of military service from prelates as from lay nobles; militant bishops led their troops to warfare and deputed their spiritual office to *choro-episcopi*. Swiftly the work of reform was begun, but it took long to accomplish.

In A.D. 810, *Pope St. Leo* was desired by Charlemagne to pronounce in a matter of doctrine. The Spanish Church at Toledo had introduced the singing of the Nicene Creed and a council held there in A.D. 710 had inserted the phrase *Filioque;* which was adopted by some of the Churches of Gaul. What was the Emperor to order in his royal chapels? The Pope replied that though the truth of the *Filioque* was undoubtedly implied, the framers of the Creed had not included it. He would not therefore either require or forbid its inclusion. And in the panels with which the Pontiff was embellishing the Confession of St. Peter's, bearing the Creed in Greek and Latin, the *Filioque* did not appear.

Already had set in the custom of making pilgrimages to Rome and, under *Pope St. Paschal I.* (A.D. 817–824), the removal of many of the bodies of the martyrs from the catacombs of St. Callistus to shrines in the churches gave encouragement to the pious practice. This Pontiff found the tomb of *St. Cecilia*, martyred in A.D. 171. The Saracen peril was at this time a formidable reality and during the reign of *Pope St. Leo IV.* (A.D. 847–855) a fleet of their ships landed a host of warriors, who marched by the Ostian Way to Rome, sacked the Basilica of St. Paul and stripped from St. Peter's all its precious ornaments. This led to the fortifying of the Vatican, with the Castle of St. Angelo (the mausoleum of the Emperor Hadrian, A.D. 117–138) as the bridge-fortress; henceforth to be known as the Leonine city. It was to this Pontiff that King Ethelwulf of Wessex brought his young son Alfred in dutiful homage, when aged six.

The Church of Santo Spirito and its Ospedale, near the site of the old Anglo-Saxon hostel, are mementoes of this sovereign's piety.

To *Pope St. Nicholas I.* (A.D. 858–867) fell the task of deposing the heretic *Photius*, Patriarch of Constantinople, who, presiding over a council, had declared that the Holy See had lapsed from Catholic doctrine. This act of presumption was the first step in the great schism between East and West. Equally undaunted was the Holy Father in dealing with morals. He forbade the powerful king of Lorraine to take for his wife a beautiful woman of his consort's court, and removed from their sees two archbishops who had condoned the offence. And the same in matters of discipline; he compelled the submission of Hinckmar, Archbishop of Rheims, and of the Archbishop of Ravenna, who sought to make their Churches independent of Rome.

In those early days there was not and could not be the external uniformity of rite, ceremonial, and custom which marks Catholic observance in modern times, with their ready means of communication. And always the Holy See has shown tolerant consideration towards harmless national or local usage when inspired by devotion and dishonouring to no Catholic principle.

**Monastic Life and Work.**—In the religious houses, though sometimes stormed and sacked in this turbulent time, were to be found order and peace. From among the men who served them came those who directed and taught princes. Among such was *St. Odo*, Abbot of Cluny (founded by St. Bernon in A.D. 817), and another St. Odo, who was Archbishop of Canterbury (A.D. 940) and treaty-maker with the Danes under young King Edmund. From Glastonbury, then held by Irish monks, came *St. Dunstan*, friend and mentor of the royal house, and under whose vigorous rule the great Abbeys of Ely, Peterborough, Thorney, and Malmesbury, destroyed by

the Danes, were rebuilt. In Spain *St. Gennadius* laboured with his own hands to clear woods and marshes, and built monasteries wherein he trained monks in a strict rule. There exists, not the library, but a catalogue of the books of one of these mediæval monasteries, naming a Psalter, an Antiphonal, a Martyrology and a Prayer-book, with a Bible, commentaries on various Scriptures, the Lives of the Fathers, and St. Augustine's treatise on the Holy Trinity. Among the scholars of the time were *Amalarius*, author of a work on Transubstantiation; *Radbertus*, Abbot of Corbey, who summarized the teaching of the Early Fathers in his book, *On the Body and Blood of Christ; Rabanus Maurus*, the beloved pupil of Alcuin, apologist against John Scotus Eriguena and hymn writer.[1] It was to these former disciples of Alcuin that King Alfred appealed to rescue his realm from the dark ignorance into which the incursions of the Northmen had thrust it. Imitating the great Emperor Charlemagne, Alfred set up a school within his Court, himself its most ardent student, and invited thither men of learning and piety as teachers. Among them came *Plegmund* of Mercia, afterwards Archbishop of Canterbury, *Grimbald* of St. Omer, *John* of Corbey, and the Welsh *Asser*, his first biographer. In the school were not only sons of his nobles and thanes, but also any bright lad upon whom his glance had fallen. One such was *Danewulf* the hind, afterwards Bishop of Winchester.

While England was at peace the sister isle was the victim of Norse incursions. Five times the See of Armagh was raided; the Danish Olaf made Dublin his royal seat. Late in this period Olaf was baptized and sent for monks from Northumbria to convert his people. Meanwhile the dispersed Irish monks had travelled far, taught the Franks and the Germans, and in their new

[1] See *Lauds* for St. Michael the Archangel.

homes copied their treasured Biblical and liturgical works in the beautiful style long known as the *Scottice Scripti*. These formed the beginning of many cloistered libraries.[1]

**[The Church in the East.**—For the first forty years of the ninth century there was a revival of the iconoclastic persecution, but in A.D. 842, *St. Methodius*, an exile in Rome for his staunch defence of the Faith, became Patriarch of Constantinople and there was peace. It is still a characteristic of the Greek Church that representations of sacred persons or objects for veneration are not in statuary or relief, but always as designs or paintings on a plane surface.

Tragic consequences followed the action of the Patriarch *St. Ignatius* (A.D. 807) in excommunicating Bardas, the wicked relative of the Emperor Michael III. Among the friends and supporters of Bardas was the scholar-statesman *Photius*, a gifted but unprincipled man. Hastily he was given Orders and made Patriarch of the great See of the East; his name and career henceforth to become a landmark in the history of the Church. For in him is the root of the division which came about. Like other historic mischief-makers he was a man of brilliant intellect and strong character; his interests were, like those of Erasmus in a later day, scholarly and literary rather than religious and, but for becoming the tool of imperial pride, his might have been among the honoured names of the East. His mischievous intrigues were from the first schismatic, as signifying revolt against the authority of the Holy See; and he became heretical as their success led him to repudiate points of Catholic doctrine.

The presumptuous attack on *Pope St. Nicholas I.* in his irregularly convened council was the expression of resentment against the papal sanction of the restored Western Empire, and was political rather than ecclesi-

[1] *Gaelic Pioneers of Christianity*, Dom Louis Gougand, O.S.B.

astical. But the "Cæsaro-Papism," as it has been called, was a suitable atmosphere for the development of the future "Greek" Church. To note briefly the points. In the irregular council of A.D. 867, it was decreed that: (i) in permitting the *Filioque* to be inserted in the Creed the Holy See had betrayed the Faith; and (ii) that as Constantine had transferred the capital from Old to New Rome, the *Primacy of the Church* had also been transferred to Constantinople.

In A.D. 868 the new Emperor, Basil the Macedonian, expelled *Photius* and recalled *St. Ignatius*. But *Photius* was far too restless a schemer to drift into oblivion, and he appealed to the new Pontiff, *Pope Adrian II.* (A.D. 867–872), to receive, however, the only possible reply; confirmed excommunication. Yet this is not the end of the strange story. At the death of the Patriarch *St. Ignatius* the Emperor Basil favoured *Photius* and by some complicated misrepresentations *Pope John VIII.* (A.D. 872–882) consented to the reinstatement of a penitent *Photius* as Patriarch. Not for long, however; for investigations into his proceedings led to the same Pontiff pronouncing upon him the sentence of excommunication, and though he retained his position until the death of Basil, with the accession of the new Emperor, *Leo. VI.*, his sometime pupil, he was banished. There in his solitude he continued his writing and scheming, and only his death put an end to the turmoil he had caused. Thirty years the revolt had lasted and the agitation and unrest helped on the coming schism. Were we to follow the ensuing history we should find that the Church of Constantinople, having consistently sown the wind for political greatness, was now for years to come to reap the whirlwind of a desecrated and sacrilegious rule. Pious souls were outraged by the decay of religion and the evil example of bishops and clergy. Of those who fled from the evil and devoted their lives to reparation

but few names have come down to us; two such are those of the hermits Luke the Younger and Paul of Latra.

**The Eighth Ecumenical Council, of Constantinople** (A.D. 869).—*Pope Adrian II.* sanctioned the proposal of the Emperor Basil to summon a general Council in the hope of restoring peace. Three bishops of the West, as legates of the Pope, assisted in the deliberations and signed the decrees which (1) deposed and excommunicated Photius, (2) declared Ignatius the lawful Patriarch of Constantinople, (3) condemned the iconoclasts once more, and (4) passed some disciplinary canons. But neither then nor at any other Council was there any papal endeavour to lay upon the Eastern Churches any conformity in language, rite, or discipline which clashed with their national character or usage.]

**Catholic Observance and Devotion.**—Though in disturbed times and with masses of recently converted people Christian practice might often fall short of precept, some common duties were consistently fulfilled. One such was the observance of Sunday as a day on which work and ordinary pursuits were to be put aside that all Christians might devoutly attend Mass. To communicate three times a year had long been the minimum duty of Catholics and the devout were accustomed to communicate every Sunday. *Pope St. Nicholas* in his pastorals urged his flock to "receive the Holy Sacrament every day in Lent"; and, whatever were the breaks and lapses, there was a growing strictness in the keeping of the sacred season throughout the Churches of Italy, Spain, and Gaul. As part of the observance the regulation as to fasting received much attention in the local synods and the Church councils. The example and teaching of the monastic Orders served to maintain a strictness, even a rigour, at which we comfort-loving moderns stand aghast. One meal a day, which might be taken only after *Nones* (3 p.m.), was binding upon all

save children and the sick. But, with that tender consideration which ever marks her dealings with her children, the Church ordained that the obligation was not to be laid upon the very poor who "have not the necessaries of life."

The commemoration of the Passion was most devoutly kept; the mourning drama of Matins and Lauds (*Tenebræ*) sung in Holy Week; the Feast of the Blessed Trinity kept in the Frankish lands, and that of the Transfiguration in Spain, where its observance originated. The "Symbol of St. Athanasius,"[1] the *Quicunque vult*, was recited, and one fervent bishop required his clergy to know it by heart. A beautiful feature of the everyday religious life of mediæval Christendom was that Saturday, from noon onward, was a preparation for Sunday. In the early evening Catholics flocked to the churches and heard *Vespers*; many would remain until *Matins*, which began directly after midnight, soon to be followed by *Lauds*, sung at dawn, and then the celebration of the Mass. The feast of All Saints was piously observed everywhere, for Christians still were, and felt themselves to be, very near the martyrs who had died for the Faith. And, in the continual removal of sacred relics from the catacombs to shrines in churches within the walls of Rome, there arose many of the dedications familiar to us to-day.

## B

**The Carlovingian Empire** (A.D. 801–888).—Charlemagne, dying within sight of the high-prowed Viking ships, left his empire (after the fashion of the time, devised to his three sons) to the youngest, who alone survived him. This was Louis (A.D. 816–840), honourably known as "the Pious," Alcuin's "promising prince," and fully he justified his tutor's belief. But they were

[1] See Appendix C.7.

stormy times, and Louis, "greater in suffering than in doing," could not cope with his turbulent sons, between whom (like our Henry II. three centuries later) he distributed parts of his empire. Then when he desired to provide for his favourite youngest son (again like Henry II. and Prince John), born of his second wife, he readjusted his division, and the elder sons rebelled. His death left the brothers fighting each other, and the result, in the historic *Treaty of Verdun*, was to give the eldest the strip of land from Friesland to Provence and Italy, known as Lotharingia, and to the second the German lands beyond. The young Charles (the Bald) thus had the west and became Emperor (A.D. 875). But the glory had departed; he, and still more his successor Charles (the Fat), had but a shadowy power, which faded with the line of Italian Emperors. Yet over the Holy See they could tyrannize, and the twofold sovereignty designed and founded by *Pope Leo III.* and Charlemagne, the union of spiritual and temporal rule, was no more. The "Patrician and Protector" of former days became the oppressor and the tyrant, so that the Holy City suffered sieges, was plundered and burned, its churches destroyed and the popes driven to flight or subjected to outrage.

Once (A.D. 879) before the Carlovingian dynasty had passed away, *Pope John VIII.* (A.D. 872–882), finding Rome threatened by the Saracens, put himself at the head of a fleet of ships and embarked to meet the navy of the infidels, to return victorious. And thirty years later, *Pope John X.* (A.D. 914–928) gathered a large body of troops, in default of aid from the princes of Christendom, and riding as their leader confronted the Saracen army on Italian soil and defeated them.

Meanwhile the German Kings (of Saxony) were growing stronger, and Henry (the Fowler), A.D. 919–936, was able to hand on to his son Otto, afterwards to be

known as *Otto the Great* and Emperor, a substantial kingdom which he still further extended and consolidated (A.D. 936–973). In A.D. 951 he conquered Italy and married the widow of the Burgundian King. *Pope John XII.* (A.D. 955–964) welcomed his approach to Rome and crowned him and his consort Adelheid at St. Peter's (A.D. 961). Thus was restored, a century and a half after the coronation of Charlemagne, the Holy Roman Empire: "*Holy* because its principal aim was still the protection of the Papal See and Christendom; *Roman* as the substitute for the extinct empire of the west;" but *German* because henceforth the German princes had the right of *electing* the Emperor.

**The Northmen in Europe** (A.D. 845–963).—The incursions of the Teutons [Goths, fifth century; Franks, sixth century; Lombards, seventh century] had been terrible experiences for the Roman people. But in course of time these invaders had been subdued and baptized and partly Christianized. They had united against Huns and Vandals and Saracens, and now in the ninth century they vainly combined to repel the hordes from the North. The prowess of Scandinavian warriors has been the theme of many a saga, and the grim reality foreseen by Charlemagne was now upon the empire. A litany of the time reveals the universal terror; one of its suffrages ran: "*a furore Normanorum, libera nos, Domine.*" And while the future France was arising from the confused welter of kingdoms and duchies, Paris the capital of northern Gaul and Laon that of eastern, the Northmen were thundering at their gates. *St. Anscar* (A.D. 829–865), the Apostle of the Scandinavians, had laboured in Denmark and Sweden, but their full conversion was yet to come.

To their intrepid daring the Mediterranean, *viâ* the coasts of Friesland, Gaul, and Spain, was almost as accessible as our Irish Sea. While Armagh and Dublin

and East Anglia were being raided by Danish pirates, other bands sacked and burnt the towns of Germany and Gaul: Antwerp, Cologne, Coblentz; Toulouse, Rouen and Paris. They likewise visited the Sclaves of the Baltic lands, and the stronger government of their homeland, as it developed into three main kingdoms, only drove the wilder spirits more resolutely afield. Aquitaine, the heritage of Charles the Bald, had early suffered, and in A.D. 900 the terrific figure of *Rolf the Ganger* had made his stronghold at Rouen and thence dealt swift blows around, until Neustria was entirely subdued. With him Robert, Count of Paris, made treaty, and here begins the amazing story of the Norman-French people. Barbarous and unrelenting in war, they were singularly responsive to spiritual appeals and, besides assimilating the best of Gaulish and Roman civilization, they proved themselves capable of the profoundest religious devotion.

*Rollo*, or Rolf, was converted, taking in baptism the name Robert, after his sponsor the Count of Paris, and was the first of a long line of rulers of that name. History shows this striking race setting themselves enthusiastically to adopt Christian practices and to further Christian ideals. Like the Franks and the Lombards before them, they were received into the bosom of the Catholic Church, and in the coming days were to achieve for her conquests and fealties which outshine even their political greatness, "hammering kingdoms together and, themselves half barbarous, showing a half-barbarous Europe how to tax, survey, and centralize." [1]

Similarly in our own land: the Danish and Viking raiders led to the union of warring "kingdoms" and under Egbert (A.D. 802–837), the name *England* first appeared. Ethelwulf and his four sons saw raiders

[1] *Paris*, ch. v., H. Belloc.

become settlers and the Danish epic resulted in a treaty of peace (under Alfred, A.D. 878) [1] and, like Count Robert with Rollo, Alfred stood sponsor at the Danish Guthrum's baptism, calling him Athelstan after his dead eldest brother. Though there were further invasions and ruptures in A.D. 930–940, English ealdormen sat with Danish jarls in the Witan; and *Odo* the Dane held the Primacy of Canterbury while the Anglo-Saxon *Wulfstan* was Bishop of York.

[Under the turbulent surface there moved a spirit of peaceful progress. *St. Dunstan* in Wessex shows as it were a miniature of the spiritual work that was going on in many places throughout Europe. Since the baptism of Clovis by *St. Rémy* the Gallican Church had maintained her hundred dioceses and her many religious houses; she had sent forth generations of holy men and diligent workers for Christ; she had remained staunchly true to the Holy See through whatever revolutions of secular power; she had inspired leaders and furnished armies to engage in deadly grips with infidel invaders; she had resisted, in the persons of her prelates, the encroachments of the civil power and, while softening harshness, had steadied lawful authority. In Germany, under *Otto*, whose first wife was *St. Edith*, sister of the English Athelstan, the chancellor was his younger brother, Archbishop of Cologne, to be known after his death as *St. Bruno*. The Bishop of Augsburg was *St. Ulrich*, the Bishop of Constance *St. Conrad*. The monasteries were distinguished for the learning and austerity of their inmates, and imitating his great predecessor, Charlemagne, the *Palace School* of Otto became a centre of study. In Spain the Saracen conquerors had long abandoned the bloodthirsty attitude of their ancestors; they practised toleration and sought to amalgamate with the Christian populations. In

[1] Treaty of Wedmore.

Cordova, the seat of the Caliphs and of the university, there were several Christian churches, and some conversions. In later days the *Moz-arabic* community retained their own rite for more than a century, though loyal subjects of the Holy See.

**The Broken Empire** (A.D. 887–963).—Within a century of the death of Charlemagne there was not only the rivalry of nations and royal houses, but a more bitter rivalry between members of the same house. The East Franks, the West Franks, Italy, and the two Burgundies, under their respective princes, fought for place and power. Not only the Northmen in the west, but also the Magyars in the east, terrorized Europe, and the Sclavonic peoples were only less dreaded than the Saracens. In this welter of strife and violence the Church pursued her mission of peace. Her Supreme Pontiffs mediated between warring leaders, her prelates became regents of shattered kingdoms, her protection was sought by threatened provinces and by fleeing exiles. "The first half of the tenth century affords the darkest age of the Church." [1] For, as Italy became the battle-ground of contending states and revolting feudatories, not only were the material possessions of the Papacy reft away but the spiritual dignities also. Yet in this gloom and darkness shone *Cluny* and other religious houses, where dwelt the men who, having nothing yet possessed everything, and whence were to arise the spiritual tutors and counsellors of the monarchs of Christendom.]

[1] *General History of the Christian Era*, Bk. ii., § 8, Guggenberger.

## CHAPTER VII

### A.D. 964–1085. THE AGE OF HILDEBRAND

### A

**The Holy See.**—*Pope Benedict V.* (A.D. 964–5) was imprisoned by the Emperor Otto I. immediately upon his election and the anti-pope of Otto's appointment enthroned in Rome. For thirty years there was a quick succession of popes, often confronted with anti-popes, but in A.D. 996, brighter days dawned with the election of the pious monk *Pope Gregory V.* (A.D. 996–999), at the age of twenty-four. In the interval there had been a second and a third Emperor Otto, and the new Pope was *Bruno*, cousin of the last-named. Also in the interval successive pontiffs had sent missionaries to Poland, had increased the number of bishoprics in Germany, had granted to the monks of St. Peter's, Westminster, peculiar rights and privileges, while confirming all those held by the monastery of Glastonbury [1]; besides founding the monastery of *Santa Croce in Gerusalemme*. Then followed Gerbert, Archbishop of Ravenna, who reigned as *Pope Sylvester II.* (A.D. 999–1003), distinguished for learning as for piety. He had been abbot of the famous Irish monastery of Bobbio, as well as tutor to the Emperor Otto III., and to Robert, son of Hugh Capet, King of France. So disturbed was the condition of Rome that the Pontiff had to spend part of his short pontificate away from his Seat.

[1] William of Malmesbury, *English Chronicle.*

By this time there had been such effectual preaching of Christianity in Hungary that Stephen, the King of the sometime fierce Magyars, was rewarded by this Pope with the title of "Apostolic" for his allegiance to the Faith.

Though the tenth century closed in spiritual gloom an heroic soul was being prepared to hold aloft a torch and to lead the Church. In Cluny monastery the young monk *Hildebrand* (fierce flame) fostered his zeal in a novitiate of ascetic devotion, and became chaplain to *Pope Gregory VI.* (A.D. 1045–1046), who entered a Rome distracted with anarchy and its highways infested with robbers. He resolutely subdued the factions, but then was driven to resign the papacy. When in A.D. 1049, Bruno, the saintly Bishop of Toul and cousin of the Emperor Henry III. (A.D. 1039–1056), was elected Pope, Hildebrand came again to Rome as chaplain, to become Cardinal sub-deacon, and counsellor to *Pope Leo IX.* (A.D. 1049–1054). It was Hildebrand's task to brace the gentle Leo to take stern action against wrong-doing, as he travelled through Italy in a prolonged visitation. Then were synods held, abuses reformed, slumbering consciences stirred, and the crying evil of simony warred against unrelentingly. The placing of scions of noble houses in high ecclesiastical offices had brought about an unspiritual and worldly-minded clergy whose influence on the people at large was evil rather than good. And always at the right-hand of this *Peregrinus Apostolicus*,[1] was his faithful counsellor *Hildebrand.*

During the last year of his life *Pope Leo* had to take the extreme step of excommunicating the Patriarch of Constantinople. This bishop, *Cerularius*, had revived and embittered the dispute begun by *Photius*, had gone to ever greater lengths of revolt in spite of the forbearance of the Holy See, and at last the condemna-

[1] *The Story of the Catholic Church*, Bk. v., ch. i., Stebbing.

tion was pronounced. Henceforth the schism between Constantinople and Rome was open and, except for brief moments of reconciliation, unhealed.

After the short reigns of four Popes the Chair of Peter again stood empty and universal demand supported the election of Hildebrand as *Pope Gregory VII.* When he was crowned in the Church of St. Peter ad Vincula a great shout went up: "St. Peter has made choice of Hildebrand!" Thus began the pontificate of *Pope St. Gregory VII.* (A.D. 1073–1085). He it was who was to win for the Church her forfeited freedom: from the tyranny of the secular powers; in the election of her pontiffs and the appointment of her prelates and priests; from dependence upon kings and princes for maintenance, and dishonouring contracts for grants and rights; and, above all, freedom from the corruption of ease and sloth which had lost for the shepherds the obedience of the flock of Christ. For a century and a half this state of things had been growing and now seemed firmly established, but against it, as an intolerably evil condition, *Pope Gregory* sternly set his face. By decree of a synod in Rome in A.D. 1075, the system of "lay investiture" or the presenting to ecclesiastical offices by any secular ruler or magnate was expressly forbidden, and the same regulation was emphasized at two later synods. From the Emperor himself down to the smallest territorial lord the coveted and usurped privilege of controlling the Church was thus taken away. But though decreed the reform took long to accomplish and the records of the struggle fill many pages of history.

With how little tolerance the announcement was received may be imagined. The young Emperor *Henry IV.* breathed open defiance and, for his insolent pretensions in declaring the Pope deposed, he incurred excommunication. How his good fortune forsook him, his arms were defeated, his subjects in rebellion against

a "king accursed," and how within the canonical year and a day he journeyed in midwinter to Canossa, to the castle of his intercessor, the devout Empress Matilda, and at the foot of the Pontiff, who had gone there to receive him, did humble penance and received absolution, should be read at length.[1] That his professed penitence (A.D. 1077) was insincere we must believe; for the next year he joined some rebellious Lombard baron-prelates, marched on Rome, installed an anti-pope, had himself crowned by him, and drove *Pope Gregory* into exile. Many of the German princes then withdrew their allegiance from Henry and, joining forces with the great Matilda of Tuscany, enabled the Pope to return to Rome. Once again, in the Church of St. John Lateran, the sentence of excommunication was pronounced, to be met with a defiant attack on Rome. The fortifications of the Leonine city now served in good stead, and from the Castle of St. Angelo the Pope called upon all Christian princes to rally to the defence of the Church. A noble response came from the Norman Count *Robert Guiscard*, who ruled in Sicily for his valiant conquest of the Saracens. He and his forces (unrelenting warriors still) fought Germans and Romans alike until much of Rome lay in ruins (A.D. 1084). Then *St. Gregory VII.*, "the greatest Pope of the Middle Ages, the grandest figure in history,"[2] withdrew to Salerno and there he died. To his sad words, "I have loved justice and hated iniquity, therefore I die in exile," a cardinal made answer in the prophetic words, "In exile, Holy Father, thou canst not die, 'Behold I have given thee the heathen for thine inheritance and the utmost parts of the earth for thy possession.'"[3]

**Saints and Scholars.**—Though this age is usually

[1] *Hildebrand*, Wilmot-Buxton.
[2] *General History of the Christian Era*, vol. i., Guggenberger.
[3] *The Papal Monarchy*, ch. xv., Canon W. Barry.

described according to its noisier and uglier features as one of ill-doing and violence among high and low, and although the Church and the religious houses were to some extent contaminated by the prevailing spirit, we must not fail to recognize the many evidences of exalted devotion, virtue, and sanctity. Besides the great prelates already named, there were many other devout souls. Among them *St. Bernard of Menthon*, who founded the hospices for pilgrims in the snowy passes of the Alps; *St. Romuald*, Benedictine and reformer, founder of the *Camaldolese*,[1] a very strict Order (A.D. 1012); *St. Bruno*,[2] once Archbishop of Cologne, who founded a religious house among the bleak mountains of the Chartreuse, hence called the *Carthusian* Order; and *St. Robert of Molesme*, founder of the *Chaise-Dieu*, and of the reformed Benedictines at Citeaux, near Dijon, hence called the *Cistercians*.[3] This famous Order numbered more than a thousand abbeys a century later, and from it sprang afterwards the stern congregation of *La Trappe*.

Then there was the young Florentine knight *Gualbert* who, on a Good Friday, meeting his enemy in a church, pardoned him with kind words. In recognition of his generous act he was permitted to see the Divine Figure on the Crucifix before which he knelt bow the Head to him. This sacred object is treasured in the Church of Sta. Trinità, in Florence, and is exposed for veneration each Good Friday. *St. John Gualbert* afterwards founded the monastery of *Vallis Umbrosa* in a wooded vale of the Arno, near Florence (A.D. 1039). There was *St. Hrostwitha*, a nun of a convent in Hanover who, having with her sisters studied the classical dramas of antiquity, wrote plays and poems founded on the

[1] Reformed Benedictines at Camaldoli.
[2] Brother of the Emperor Otto I.
[3] His co-founder was *St. Stephen Harding*, an English monk.

history and memoirs of the Saints and the Fathers. The purpose of her dramas was, as she said, " to replace the pagan passions which dishonour the profane dramas with the triumphs of the Christian heroines, the chaste spouses who are admitted to the nuptials of the Lamb." The revival and performance of one of these dramas in London [1] caused great amazement as well as interest among people accustomed to think of mediæval times as entirely dark and barbarous. There was *Guido d'Arezzo*, Benedictine monk and scholar, who improved the music notation by increasing the lines of the staff to four, which had hitherto had two only. He also devised the system of *sol-mi-zation* or affixing certain syllables to the notes of the scale. For this purpose he employed the opening lines of the hymn for the Feast of St. John Baptist, setting them to a melody which gave the marked syllables the note it had on the scale :

Ut queant laxis Re-sonare fibris,
Mi-ra gestorum Fa-muli tuorum.
Sol-ve polluti La-bii reatum.
Sancte Johannes.

In later years the Ut was changed to the more resonant Do.

There was *St. Fulbert* of Chartres, scholar and theologian, pupil of Gerbert and the founder of a school at his monastery which was an early " university " (A.D. 1000–1024). There was the lovable Hermann the Cripple, a Benedictine monk of Reichenau, said to be the composer of the *Salve Regina* and the *Alma Redemptoris*.

There was *St. Peter Damian*, Cardinal Bishop of Ostia (A.D. 1060), adviser of popes and most eloquent of all fiery preachers before Savonarola, who *compelled* men to penitence.

[1] In 1921.

There was *Herluin*, a Norman knight who retired from the clash of arms (A.D. 996) to a wooded vale through which ran a rivulet. There he built a cell and thither came other men seeking a more perfect life. One day [1] the abbot was greeted by a stranger as he was pursuing some humble task. "Are you a Lombard?" asked the abbot and the answer was, "I am." The new-comer was the scholar *Lanfranc* of Pavia, who thus became a monk of the humble foundation which was to become great and famous. For as abbot, after Herlouin's death, Lanfranc made the Abbey of Bec [2] the home of learning and sanctity, and from which two of its abbots were to rule the Church in England as Archbishops of Canterbury. To Bec, also, came in A.D. 1059 the young *Anselm* from Aosta.

Among monarchs there were St. Stephen of Hungary, the "Apostolic" king (A.D. 997) to whom *Pope Sylvester II.* sent the royal crown for his noble services in subduing the warring chieftains of the land, establishing peace, and founding Christian bishoprics; *St. Henry*, Emperor of Germany (A.D. 1014), a true empire-builder and protector; *St. Edward Confessor*, of England, whose "good laws" stood as models for the *Magna Charta*, and whose rebuilding of the Abbey of Westminster provided at once his shrine and lasting memorial; *St. Margaret*, English princess and consort of Malcolm II., King of Scotland (A.D. 1070); and *St. Olaf* of Norway (A.D. 1030).

**[The Church in Peril.**—The steps taken by the Church under the Divine guidance in allying herself with the conquering outlanders of the empire, taming and baptizing them, preserving the best of Roman civilization for them, and performing miracles of spiritual valour

[1] See *Short History of English People*, ch. ii., sect. iii., J. R. Green.

[2] *Bec* = one of the few Norse words retained; whence our "beck" for streamlet, and Tooting Bec.

in their defence, had by its very success, brought about a new peril. Not that the conditions were the outcome of a special mediæval depravity, the divergence of aim between the Church and the world is constant. It seemed natural to warrior-leaders and the heads of powerful states, buttresses often against external foes, even the hated Moslem, that their protection of the Church should carry with it authority and power over it. But in pursuing this principle it came about that " the princes of the time imposed upon the Church, not the elect of God, but creatures of their own. . . . From being mistress she became a servant. It was no longer the election of clergy, the consent of nobles, the petition of nations, which determined the choice of bishops. . . . This leprosy, springing from one polluted source, the Emperor . . . spread through the whole body of clergy."[1] The " feudal " idea of overlord and fief (so admirable in its place) was extended to the spiritual domain : wealthy retainers were presented to benefices in return for fees ; these disposed similarly of lesser clerical offices, until the bishops, abbots, and priests were often only nominally Churchmen, and would take to themselves wives and make the greatness of their sons their aim.

So deep and widespread an evil needed more than the personal admonition of individual offenders, and the first serious check came with the resolute action of *Pope St. Gregory VII.* Let us be sure that the Pontiff himself recognized the critical moment ; not only the resentment of civil powers but the inevitable falling away of many sons and daughters of the Church. Yet he took the step, a step which marks another of the great *Turning-points of History.*[2] The Church, severed from the chief external powers which were to be the builders of the future civilization, faced a furious struggle in which

[1] " Reicherspen," quoted in Montalembert's *Monks of the West.*
[2] *The Church at the Turning-Points of History,* Kurth-Day.

"were engaged all Christian peoples, all classes of society. It deeply disturbed a world still young and passionate." [1]

**The Eastern Schism** (A.D. 1043–1057).—When in A.D. 1043 the *Patriarch Alexios* of Constantinople died, the Emperor's secretary, *Cerularius*, a man of high birth and able character, was hastily admitted to Orders and made bishop. His new position gave him large scope for the exercise of a strong will. He wantonly attacked the Holy See on three *points of discipline* not kept in the Eastern Church: the use of unleavened bread in the Mass, fasting on Saturdays, and the celibacy of the clergy. He summarily closed the Latin churches in his See, including the chapel of the Papal Nuncio at the Court. He next proposed an "alliance" with the Papacy; and when legates from the Holy See arrived he gave them seats in the Council below, not only himself, but also his bishops. The death of *Pope Leo IX.* arrested proceedings, but *Cerularius* persisted in his revolt by forbidding the late Pontiff's name to be inscribed on the *diptychs* read at Mass. For this "unheard-of offence," he was excommunicated by *Pope Victor II.* (A.D. 1055–1057). He then formulated further charges against Rome: the rule of the clergy shaving their beards; the kiss of peace in the Mass; the saying of the *Filioque;* and henceforth the Greek Church, to be followed soon by most of the Churches in the East, was no longer "in communion with the Holy See." [2]

**The Spiritual Foes of the Church.**—Many heresies, as we have seen, had their origin and home in the East, but during this period the West too was infected. There were fantastic interpretations of the *Apocalypse* as referring to the year A.D. 1000, which led to strange beliefs and much disturbance of mind. There was, too,

[1] *The Church at the Turning-Points of History*, Kurth-Day.
[2] *The Orthodox Eastern Church*, ch. v., Dr. A. Fortescue.

a great revival of theological study, notably at Chartres under St. Fulbert, and perhaps this gave scope to erratic thinkers to formulate strange errors. One such was *Berengarius of Tours* (A.D. 1070), who allegorized the doctrine of Transubstantiation, claiming as his authority *John Scotus Eriguena*, the Irish scholar and dreamer. Many in France and Normandy adopted the heresy, but *Berengarius* himself was led to abjure his errors and publicly declare his penitence in a Council at Rome held by *Pope St. Gregory VII.* in A.D. 1078. There was also a revival of the Manichaean heresy throughout France, but especially in the province of the *Albi*, hence known as the Albigensian heresy. Fertile soil existed in the many disturbed consciences of the time, and this dark teaching (itself the outcome of perverted sorrow) drove many souls to despair. For it held that in the warring principles of good and evil, that of evil is the stronger; that man's nature is irremediably bad; that the soul imprisoned in the wicked body could but die. Joy and hope were swept from human life; marriage and children regarded but as a double snare; and suicide, by which the soul could be freed, a rightful act. From this creed of despair the Christian world was largely delivered in the wondrous renewal of spiritual energy and devotion which followed the labours of St. Gregory and his helpers.]

## B

**The Church and the Monarchies of Europe.**—By the middle of the tenth century the Saxons had become so strong that a German, *Otto I.*, was crowned Emperor of the West; thus uniting Italy, the home of the Roman Empire, with Germany, the seat of the new nation of the Eastern Franks. His successor, *Otto II.*, completed the conquest of the Magyars and supported the Christian-

izing of the country, which in later years was to become the chief, and sometimes the only, barrier against the Moslems and the Turks. This Emperor was the friend of the heroic missionaries *St. Romuald* and *St. Adalbert*, who were martyred in the heathen land of Prussia. With the death of his son and successor *Otto III.* (A.D. 983–1002), the Saxon line of Emperors ended and the Franconian began with *Conrad*, whose son, *Henry III.* (called the Black), made himself supreme over Church as well as State. He and his consort, Agnes of Poitiers, were crowned in St. Peter's by *Pope Clement II.* (A.D. 1046–48), with whom began the line of German Popes, and to whom Hildebrand was counsellor as well as to his successor. *Henry IV.*, son and successor to *Henry III.*, brought to a head the secular control of the Church, until the determined action of *Pope St. Gregory VII.* focussed in the Empire and the powerful monarchies the dispute as to *Investitures*.[1] The *Empress Matilda of Tuscany*, a noble daughter of the Church, protected the rising city of Florence from the Emperor's rapacity and from the German barons in their castles, and herself administered justice in its forum.[2] To her just and beneficent sway it owed much of its future greatness. At her death she bestowed large territories on the Papacy, known later as the Papal States.

The modern kingdom of France began with *Hugh Capet* (A.D. 987–996), who was crowned at Rheims by Archbishop Adalberon and reigned from Paris as "King of the French, first among equals," but not yet King of France. His son and grandson were glad to be the allies of the dukes of Normandy, *Robert the Magnificent*

[1] *Investiture* signified transfer of fiefs and regalia; when rulers had brought to them the ecclesiastical emblems, the ring and the staff, and bestowed them on men of their own choice, they encroached on the spiritual power, and bishops were rather *civil* than *spiritual* officers.

[2] *Florence*, Edmund Gardner.

(otherwise Robert the Devil) and his natural son, *William I.*; and, though nominally suzerains, it was the fate of the French kings for three centuries to have feudal vassals whose territories were of greater extent than their own. In A.D. 1017, the Normans, who a century before had as raiders been the terror of Europe, were so far the leaders of Christendom as to contribute most of the fighting forces to the papal army against the Saracens, while Normandy was already rich in churches and abbeys whose sons were to be among the chief ecclesiastical statesmen in Europe. In A.D. 1061, the Norman *Robert Guiscard* conquered the Saracens in Sicily and wrenched lands formerly held by the Eastern Emperors. But the Saracens were permitted to retain their worship and customs, hence the characteristic in later years of a prevailing infidel and oriental culture. In A.D. 1066, Duke William made good his claim to the English Crown by defeating the Saxon Harold at Senlac; the mingling of ferocity and devotion of which the Norman temperament was capable is shown in the founding of an abbey on the scene of his victory to the glory of God *and* in honour of his fallen foe. And while in the years to come our land was dotted with frowning castles held by Norman barons to overawe the English, at the same time there were built many a church and abbey as centres of Christian life and culture.

Fifty years before, the series of Norse invasions of England had culminated in the founding of a *Scandinavian Empire* under *Cnut the Great* (A.D. 1016–1035). The young English princes, sons of the defeated *Edmund Ironside,* were sent to the court of *St. Stephen,* King of Hungary, and *Cnut* himself became a Christian and made a devout pilgrimage to Rome. His letter to his people should stand high among royal proclamations, and the promises made were kept. He restored the laws of *St. Dunstan;* gave equal rights to Saxon and Dane;

dismissed his warriors; fostered the religious houses; and restored the Christian tribute of Peter's Pence. Under him began the Long Peace in the land; broken by the succession of his unworthy sons, but restored under *Edward the Confessor* (A.D. 1042–1066). This sovereign, educated at the Norman court and the friend of young Count William, by taste and disposition shared the devout, but not the martial, Norman spirit, and brought to England the best features of Norman civilization. His burial was the first great ceremony to take place in the abbey he had magnificently rebuilt, and his shrine within its walls is one of the most revered spots in the land.

The rule of *William I.*, at once personal and despotic, was a marked change from the loose tyranny of powerful earls fighting amongst themselves. The "feudal" system at one stroke changed *folc-land* into *terra regis;* with the appointment of Abbot Lanfranc of Bec to the Primacy the depression of the Saxon element began, and confiscation of rebels' lands gave an almost entirely Norman aristocracy. In the shelter of the Church the change was rather transfer than expulsion; while many foreign prelates and abbots held benefices in England almost as many English churchmen held offices on the continent. Not only did the Conquest bring this country into closer relations with Europe, but also it introduced a more constant intercourse with the Holy See, and led to the abolition of ecclesiastical abuses due to its insularity.

[**The Temporal Power of the Church.**—The despotic rule of the "stark" William was characteristic of the time; only the spiritual power could prevail against the reign of brute force, and the ceaseless quarrels of barons whose only profession was fighting. The *Truce of God*, prohibiting feuds from Wednesday evening to Monday morning, was supported by secular as well as ecclesiastical

law; *excommunication*, or the dread of it, led great feudatories to abandon their violent reprisals; the *interdict* united ruler and people in complete submission. By such powerful weapons the mediæval Church combatted the insurgent spirit of war that she might establish peace, and discipline untamed hearts to discard chaos for order. This influence of the Church promoted and maintained for long the *international* spirit against the exclusive *national* spirit which was at length to replace it. The Norman genius for rule devised the "feudal" system as a governing and civilizing agency, thus copying in secular rule the centralization of the Church government. As the linked chain from pope to bishop, bishop to priest, priest to penitent brought the most insignificant member into touch with the spiritual ruler, so the king, lord, tenant, sub-tenant formed a corporate body uniting subjects and ruler. The monastic organizations with their "chapters" may stand as the first parliaments, their communities as the model social life, and their co-operative work as an early economic ideal system.]

SUMMARY.—In this period there began the schism between the East and West which was never to be completely healed. It saw, too, the increasing control of the Patriarchs by the imperial power and the merging of the spiritual into the political motive. In the West it is ever memorable for the reality of a slowly fading conception, that of the *Holy Roman Empire;* and for the nobility and sanctity of the Popes, especially *Gregory VII.* (Hildebrand). In the natural evolution of circumstances the Catholic Church became a Temporal Power and so remained, with lessening acknowledgment of her rights, for eight centuries.

### Books for Further Study. Period IV.

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| *The Pope and the Holy Empire* (*Catholic Church and Christian States*) .. .. | Cardinal Hergenwether. |
| *The Conversion of the Teutonic Race*, vol. ii., ch. 24. .. .. .. | Hope. |
| *Normandy and England*, vols. i. and ii. | Palgrave. |
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| *The Pallium* .. .. .. .. | Rev. H. Thurston, S.J. |
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### Books to Read.

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| *Alcuin* .. .. .. .. .. | Wilmot-Buxton. |
| *Hildebrand* .. .. .. .. | Wilmot-Buxton. |
| *The Holy Roman Empire*, iv., v., vi. .. | Bryce. |
| *The Papal Monarchy*, vii.–xiv. .. | Canon W. Barry. |
| *Paris* .. .. .. .. .. | H. Belloc. |
| *Normans in Europe* .. .. .. | Johnson. |
| *Memorials of St. Dunstan* .. .. | Stubbs. |
| *Apostles of Mediæval Europe* .. .. | Maclear. |

## CHAPTER VIII

### A.D. 1086–1197. THE EARLY CRUSADES

### A

**The Holy See.**—The pontificates of *Pope Urban II.* (A.D. 1088–1099), *Pope Paschal II.* (A.D. 1099–1118), and *Pope Alexander III.* (A.D. 1159–1181), mark stages in the carrying on of the great work of *Pope St. Gregory VII.* and the fulfilment of his aims. One of these had been to enlist the martial valour of the Normans in the service of the Cross in the Holy Land, now under the banner of Islam. This Pope's trusted friend, now *Urban II.*, sanctioned and blessed the *First Crusade* (A.D. 1096–1099). One *Peter the Hermit*, a humble monk of Amiens, stood beside the Pontiff on the great square at Clermont and by his fiery eloquence so moved the assemblage of nobles, ambassadors, tenants, and citizens that with one impulse a great shout arose, "*Deus vult! Deus vult!*" In due time a great array set forth, the first of the many expeditions inspired by the most pious and disinterested motive recorded in history.

*Pope Paschal II.* inherited the full brunt of the schism set up by the rebellious *Henry IV.* A succession of anti-popes caused scandal to the Church and the Emperor's evil example of usurping ecclesiastical rights was being followed by rulers everywhere. Until his unquiet spirit sank in death (A.D. 1106) a terrified

Christendom questioned whether indeed in his person anti-Christ had not come. *William II.* of England imitated his violence, and *Pope Paschal II.* it was who supported Anselm against the king's tyranny. It was this Pontiff's fate to be dragged from Rome in the imperial wake when *Henry V.* truculently foreswore his engagement to protect the rights of the Holy See, and the last act of *Paschal* was to excommunicate the anti-pope who had crowned *Henry V.* in St. Peter's.

*Pope Alexander III.* was almost entirely an exile from his See, where an anti-pope, the creature of the Emperor, reigned. The new tyrant, *Frederick Barbarossa* (A.D. 1152–1190), was bent on absolute rule in Church and State, his competent imitator, *Henry II.* of England, was equally so, but the Pontiff, serene, confident, discreet, faced them both, exerted his spiritual authority from Montpellier, or Soissons, or Anagni, and befriended the exiled prelate, Thomas of Canterbury, until the end. He it was who exacted the heavy penance from *Henry II.* for the murder of the Archbishop, and he it was before whom the imperious Emperor Barbarossa "knelt in sudden awe," in the Church of St. Mark at Venice, promising to restore the ravished territories of the Holy See. Then were churches and monasteries throughout Italy restored, towns rebuilt, and a new city named Alexandria in honour of the Pope; Milan arose in fresh greatness from her heap of ruins; and the reality of the Holy Roman Empire was felt and revered. The frail body which had clothed the indomitable spirit of *Pope Alexander III.*, "an aged and unarmed priest," who had resisted the rage of the powerful kings of the earth, was laid to rest in St. John Lateran, the "Mother of all the Churches."

The immediate predecessor of *Pope Alexander III.* was the English monk of St. Albans and missionary to Scandinavia, *Pope Adrian IV.* (A.D. 1154–1159). At

his election and consecration Rome was in the throes of republican revolt led by *Arnold of Brescia*, and only an interdict pronounced on the city stirred the civil authorities to compel peace. To this Pope is attributed the sanction of the Holy See on *Henry II.'s* proposed invasion of Ireland but, if ever obtained, it was not acted upon until long after, nor claimed until some years later than the attempted conquest.[1] *Adrian's* tomb is in the crypt of St. Peter's, at Rome.[2]

**Saints and Scholars.**—In the roll of saints of this period stand the names of *St. Anselm* (A.D. 1034–1109), *St. Norbert* (A.D. 1073–1130), *St. Bernard* (A.D. 1087–1153), *St. Thomas of Canterbury* (A.D. 1118–1171).

(i) *St. Anselm*, who has been described as "a saint from his birth," a native of Aosta, spent his novitiate at Cluny, and then became one of Lanfranc's disciples at Bec, an abbey already famous for learning and devotion. When, in A.D. 1070, Lanfranc became Primate of England, Anselm was made prior under the aged abbot, Herluin, and on his death, four years later, *Anselm* was consecrated abbot in his place. Soon after he visited England to found a monastery at Chester, and his stay was prolonged for some years, during which he seems to have won the hearts of all who knew him. Even the rough and unprincipled *William the Red* fell under his influence, and insisted that Anselm should be made Archbishop, the See of Canterbury having been vacant since Lanfranc's death. Almost by force the reluctant Anselm was anointed and the crozier placed in his hand. Bishops and clergy protested that thus only could the English Church and realm be preserved; the new Primate declared that it was like "yoking together a weak sheep and an untamed bull." The test soon came,

[1] Cardinal Gasquet in *Monastic Life in Middle Ages*, 1922.

[2] In 1925, Scandinavian Catholics brought memorials to the tomb of this great mediæval missionary to their land.

for Anselm required the prompt filling of bishoprics and benefices, the holding of Church synods for the promulgation of Canon law and the reform of abuses, and freedom of communication between the English province and the Holy See. William's emulation of the Emperor's defiance in seeking himself to present the *pallium* and to receive the prelate's homage was sternly resisted, and the King then forbade the Archbishop to go to Rome, and proclaimed his own allegiance to the anti-pope.

In A.D. 1097 Anselm, disguised as a simple monk, left England in an open boat and made his way to Rome, finding *Pope Urban II.* in the Castle of St. Angelo. The next year, at the *Council of Baie*, at which an endeavour was made to remove the schism of the Eastern Church, Anselm was present as the learned and eloquent defender of the doctrine of the *Filioque*, and great was the impression made by the reasoning and appeal of the spare ascetic. He also attended a Council held at Rome to inquire into the pressing matter of *Investiture*, and there could advance the flagrant example of his sovereign, who was still holding the revenues of Canterbury, Winchester, and Durham, with those of many a plundered abbey. With the accession of *Henry I.* (A.D. 1100–1135) we find Anselm again in his See, with no bully for monarch, but a rather terrible "lion of justice." Anselm was soon again immersed in the standing trouble of royal pretensions to spiritual rights, the King *requiring* the Primate to consecrate such clergy as he himself should choose to invest. Again at Rome, appealing to *Pope Paschal II.*, Anselm found himself facing the King's envoys with their version of the matter. After many delays a *Concordat* was arrived at which provided that "no King of England or any layman should seek to invest prelates with staff or ring; and that any one elected to a prelacy should not be refused consecration for having done homage to the King for his

temporalities." This practical application of the Divine counsel to "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's," won for the time being one of the greatest triumphs which history records of reconciliation without compromise of principle. In A.D. 1107 the settlement so happily made was confirmed at the *Council of London*. King Henry, who had much nobility of character, lost all resentment when he met the Archbishop; restored to him the temporalities of his See and left him Regent of England during his campaign in Normandy against his rebellious barons. For the rest of his life, as before, Anselm worked and wrote with constant energy, though his frame was worn and emaciated, and all food became distasteful to him. His treatises refuted the heresies of the time, among them those of the notable Breton, *Roscelin*, setting forth with clear and precise arguments the Catholic doctrines of Faith, the Incarnation, and the Blessed Trinity. For these *St. Anselm* is regarded as the first great Christian philosopher of the West.

(ii) *St. Norbert* belonged to an illustrious German family, and, in accordance with the custom of the time, was presented to an ecclesiastical office in his youth for the sake of the revenues. At the Court of the Emperor *Henry IV.* he lived the violent and dissipated life of his fellow nobles. But during a hunting expedition he was converted by a vision, and entered upon a life of serious study and devotion, and was ordained priest. His ardent missionary zeal led Pope Callistus II. to make him apostolic missionary to Germany. The common speech of the day declared "Charity spoke to men through Bernard and Faith through Norbert." His eloquence won many German cities to allegiance to the successor of Peter when, through the Emperor's influence, *Pope Innocent II.* (A.D. 1130–1143) was opposed by an anti-pope. The name of *St. Norbert* is kept in continual

remembrance through the Order founded by him. In the valley of Prémontré he gathered a band of disciples and founded the *Canons Regular of St. Augustine*, whose white habit was to signify the purity that must characterize the priesthood. They were to live lives of continual prayer and devotion, and to mark with especial reverence everything attaching to the Holy Eucharist. The constitutions of the Order begin with a magnificent profession of Faith in the Real Presence, and everywhere the *Norbertines*, or *Prémonstratensians*, are noted for their devotion to the Blessed Sacrament. Before his death *St. Norbert* had seen assembled at a council a hundred abbots of the *Canons Regular*, so rapidly had the Order grown. In A.D. 1126 *St. Norbert* was made Archbishop of Magdeburg, and reformed the spiritual life of his See.

(iii) *St. Bernard* is the name of one of the best-loved personalities on the roll of saints. At an early age this young Burgundian noble was so drawn to the life of religion that he entered the Abbey of the Cistercians (White Monks) at Citeaux, founded by St. Robert of Belesme and the English St. Stephen Harding. He came with a little band of gallant youths like-minded with himself to win a knighthood of holiness. It was an age when desire for high adventure was beginning to find some other motive than that of fighting for fighting's sake; in the dawn of chivalry generous youth embarked on lives of spiritual daring, like St. Francis and his followers in a later day. After some years at Citeaux, Bernard was sent with a few companions to found another House in a wild district known as the Bitter Valley. Here he laboured with such effect that within a few years it had become transformed into the Valley of Renown (Clairvaux). From his retreat this enthusiast-scholar-monk, wise with the serene wisdom of holiness, took part in all the great movements of the day, political, philosophical, and religious.

At the *Council of Troyes* (A.D. 1128) it was to the inspiration of *St. Bernard* that the measures of reform needed in the Church in France, for long ruled by wealthy and worldly bishops, were adopted. It was he who drew up the constitutions of the religious military Order of the Knights Templars. These imposed upon its members the recitation of the Divine Office, the keeping of the feasts and fasts of the Church, stern abstinence from hunting and worldly amusements, and diligent service as the purpose of their lives. In A.D. 1130, at the time of the election (by dissentients) of an anti-pope, *St. Bernard* at the *Council of Étampes* kept France true to the Holy See. At Rouen he met Henry I. of England, and confirmed him in the same allegiance; he recalled Milan (rich in privileges) from certain schismatic waverings; and his personal appeal won over the powerful Duke of Aquitaine, who restored to his See the Bishop of Poictiers, whom he had expelled for resisting the anti-pope. Bernard performed a similar office with Roger, Duke of Sicily (the founder of the Norman realm in Southern Italy). A striking climax came when the newly elected anti-pope himself sought out *St. Bernard* at Clairvaux, and voluntarily stripped himself of his usurped dignities. There came, too, the learned Peter of Pisa, a principal supporter of the anti-pope, who through Bernard's gentleness and generosity became a submissive penitent, to be later restored to his See through his confessor's influence.

The intellectual ferment of the time caused much spiritual unrest, and one of the best-known names in connection with erratic thought and teaching is that of *Abelard*. This youth of brilliant gifts but wayward mind, as student at the School (soon to be the University) of Paris, had mastered the learning of the day and become the idol of his contemporaries. His lectures were attended by students and churchmen, nobles and

pilgrims, and among his hearers was a learned nun, *Héloise*. The philosophical theories of the Professor soon encroached on doctrine, and he believed it to be the province of reason to "explain" the mysteries of the Faith. Perhaps his position may be described as that of the "Modernists" of the time, and he represented the revolt against authority which later was to be known as "rationalist." To this he joined laxity of conduct, and presently he and *Héloise* forsook their vows. *Abelard* was expelled from his Order; and from his retreat, whither many of his admirers followed him, he put forth various false teachings. *St. Bernard* was deputed to cope with these, and at the *Council of Sens* (A.D. 1140), which condemned his doctrines, the great champion of the Faith met him face to face. *Abelard* was soon afterwards moved to make his humble submission, and entered the monastery of Cluny. There *St. Bernard* helped him with tender counsels and wise admonitions, and he died in A.D. 1142, in full communion with the Church and penitent for the scandals he had caused. Still another great work of *St. Bernard* was the preaching of the *Second Crusade*, and a stern trial was his when it came to a disastrous end. He died at the Abbey of Clairvaux in A.D. 1153, worn out with toil and years, a master-spirit of his age.

(iv) The name of *St. Thomas of Canterbury* is one dear to all English Catholics. Student of the great Abbey of Merton, Archdeacon (*oculus episcopi*) to Archbishop Theobald, Chancellor to the able and tyrannical *Henry II.*, Archbishop of Canterbury and martyr for the Faith, his varied life and noble character have made him the fit subject of saga and pious legend. In the development of the contest between State and Church since St. Anselm's day, there was more at stake when *St. Thomas* resisted the King than the old point of *Investiture*. *Henry II.* in his tempestuous zeal for reform

and kingly arrogance desired to focus all authority in himself, and but for the stand made by the Primate the "supremacy" would have been seized by the Angevin, instead of by the later, Tudor, sovereign. The story should be read at length, so that the Catholic of to-day may realize how it came about that even now London, England, and the continent are dotted with memorials and mementoes of *St. Thomas;* and also why Henry VIII. and Elizabeth set themselves to destroy as far as possible every shrine and object which kept his name in memory. But from the moment of his martyrdom in his own cathedral (A.D. 1170) tokens of his sanctity and attested miracles abounded, and in raising him to her altars the Church granted the plea of a host of the faithful. He was canonized by *Pope Alexander III.* only three years after his death. Other saints and scholars there were who greatly served the Church in this period: *St. Stephen Harding* of Sherborne, who became co-founder with Robert of Molesme of the *Cistercian* Order; *St. Hugh* the Carthusian, afterwards Bishop of Lincoln, who won the veneration even of King Henry II., though he withstood the royal attempt to present laymen to canonries in his cathedral. With equal firmness he resisted the taxation of clergy and people by *Richard I.* in support of his troops abroad. Another *St. Hugh*, of St. Victor, is revered as the compiler of a book of *Wise Sayings from the Fathers* (A.D. 1141), which heralded the larger work by the great *Peter Lombard*, Bishop of Paris, known as *The Sentences.* This book became the text book for generations of theological students. A companion of *St. Hugh* of St. Victor was *St. Richard*, like *St. Bernard*, a mystic whose writings inspired many.

**The Early Crusades:** *The First*, A.D. 1095–1099; *The Second*, A.D. 1147–1149; *The Third*, A.D. 1190–1193.—The pious custom of making pilgrimages to the Holy

Land was rudely interrupted when the *Fatimite Caliphs* and later the *Selujik Turks* seized Jerusalem and despoiled the sacred shrines. A noble of Amiens, becoming a recluse in the closing years of the eleventh century, went as pilgrim to Jerusalem, and returning gave such a recital of the outrages he had witnessed that the soul of Western Christendom was stirred. Under *Pope Urban II.* at the Councils of Piacenza and Clermont, this *Peter the Hermit* had his preaching sealed by the compelling appeal of the Supreme Pontiff. With *Godfrey of Bouillon* as chief leader, and the princes of the lands at the head of their own countrymen (of whom one was Count Robert of Normandy), a mighty host of nearly 100,000 set forth. After incredible hardships, in which thousands of the Crusaders perished, *Edessa*, *Antioch*, and finally *Jerusalem* were taken. Count Godfrey was declared King of Jerusalem, and thus a Latin kingdom was founded in the East. The *Knights-Hospitallers of St. John* became a military Order in its defence, and the *Knights Templars* (from their hospice near the Temple), had their foundation : " Monks at home, warriors in the field."

By the year A.D. 1144 the Christian kingdom could no longer hold its own against the Turkish (Moslem) attacks, and *Pope Eugenius III.* commissioned *St. Bernard* to preach a new Crusade. In this *Louis VII.* of France enrolled himself, and *Conrad III.*, King of Germany, and they were followed by many hundreds of nobles, knights and soldiers, but were encumbered by crowds of pilgrims and the king's consort, Eleanor of Aquitaine, with her retinue. The enterprise was ill-organized, the Crusaders quarrelled among themselves, and, though the two kings reached Jerusalem, few of their followers escaped death by sword or pestilence.

Thirty years later there arose a great Saracen leader, *Saladin*, who prepared a mighty army wherewith to

attack the Latin kingdom. Under *Guy of Lusignan*, the last King to rule in Jerusalem, the Christian hosts fought a desperate battle around the Standard of the True Cross, but were overcome, and the King and the Grand Master of the Templars taken prisoners by Saladin. By the closing months of A.D. 1187 Jerusalem was occupied and the Christian churches turned into Mohammedan mosques. Then was preached by *Pope Gregory VIII.* the Third Crusade, and all Christendom responded. Nations accorded a *Saladin tithe*, fleets and armies were prepared; the Emperor *Frederick Barbarossa* appointed a regent and placed himself at the head of 100,000 warriors. *Philip Augustus* of France and *Richard I.* of England assembled an army and embarked at Marseilles, soon, however, to quarrel, with the result that the French king gave up the expedition. While the Emperor was surmounting dangers and treachery and at length taking Iconium, *Richard I.* and his new ally, *Tancred* of Sicily, took Cyprus, established there a Latin kingdom, and besieged Acre. This siege is one of the epics of history, it lasted two years, but then Saladin yielded, and with Richard as leader the Crusaders made for Jerusalem. Not conquest but a truce was the result; by this the pilgrimages were again allowed to the Holy Sepulchre and to Bethlehem and Nazareth.

**The Councils of the Church.**—In A.D. 1087 *Pope Victor III.* presided at a council at Beneventum to promulgate the decrees of *Pope St. Gregory VII.* These absolutely forbade the installing of prelates and priests in benefices by lay patrons: *i.e. lay investiture. Pope Callistus II.*, in A.D. 1123, summoned the *Ninth Ecumenical Council*, the first general council to be held in the West. It met in the Church of St. John Lateran, and was attended by nine hundred bishops and abbots. Then was confirmed the *Concordat of Worms*, drawn up the previous year, by which the Pope should acknowledge

the right of the Emperor to assist in the election of bishops in Germany, and the Emperor should recognize canonical elections and invest with the temporal regalia.[1] There were also passed some disciplinary canons as to clerical celibacy, the holding of Church lands and revenues, and measures for the conduct of the Crusade, with the proclamation of special indulgences for those taking part in it.

In A.D. 1139 *Pope Innocent II.* presided at the *Tenth Ecumenical Council,* of the Lateran, at which five bishops from England were among the thousand Fathers present. Two grave matters were dealt with : the encroachment of *Roger of Sicily* on the spiritual authority and the temporal possessions of the Holy See, and the revolutionary preaching of *Arnold of Brescia.* Roger had given his allegiance to the anti-pope, who had been elected, not through the action of a secular ruler, but through the divided support of the cardinals, and who held the Vatican while *Pope Innocent II.* sat in the Lateran. He was excommunicated, and *Arnold of Brescia,* who seems to have been an early Wyclif, was banished from Italy.

*Pope Alexander III.* summoned the *Eleventh Ecumenical Council,* at the Lateran, in A.D. 1179. There were present a body of Irish prelates with St. Laurence O'Toole at their head, seven bishops from England, and some from the Latin Sees of Palestine. This council had before it the new heresies of the *Poor Men of Lyons* (Waldenses), an outcome of the years of feudal clergy-barons and the *Cathari.* These last held the chief Manichæan theory of the two great principles of evil and good ; they condemned all human relationships in the name of an austere purity ; but while demanding from the elect, or " perfect," a rigorous asceticism, the main body of the sect, known as the " simple," were required

[1] *History of the Church,* vol. i., cix., Funk-Kent.

only to submit to the rite of *consolamentum* before death and were assured of salvation however evil had been their lives. In the South of France some powerful nobles supported the heretics, among them being Raymond of Toulouse. One of the disciplinary canons passed at this council was that concerning papal elections, which required that to secure a valid election the majority must consist of two-thirds of the cardinals present. There was also issued a declaration that "the Church has the right to call upon temporal princes to vindicate the honour of her laws."

In accordance with this, *Pope Lucius III.* (A.D. 1181–1185), at the *Council of Verona*, A.D. 1184, published a severe decree against "disturbers of the moral and civil order," and required those accused of heresy to answer before the Bishops' Courts and *on refusal* to be handed over to the secular authority. This was the origin of the *Inquisition* or *Inquest* into religious or civil sedition; for in those days the two were often combined, and the State punished severely rebellion against its authority. Before this time heretics had been executed by the civil power [1] as implicit rebels; the decree at the *Council of Verona* established the right of the ecclesiastical courts to try the religious offence, but the penalty was then, and later, inflicted by the secular authority.]

**Church Discipline and Worship.**—The Holy See and the councils were constantly vigilant in the maintaining of Catholic practice among Christian populations. During this period it had become established usage for "clerics to confess and communicate on every solemn feast; the simple faithful three times a year, Easter, Pentecost, and Christmas." [2] Public penance, except for great or scandalous offences, was being replaced by privately undertaken penances of almsgiving, pilgrim-

[1] *History of the Church*, vol. i., cxxi., Funk-Kent.
[2] *History of the Commandments of the Church*, ch. v., Villiers.

ages, works of mercy, and pious exercises. To go to confession as the chief means of regaining the state of grace was beginning to be recognized, and it became obligatory as a preparation for each communion of precept.[1] In this period there was laid down the *clear definition of a Sacrament*, and it was acknowledged alike in East and West that the *Sacraments are Seven*. In the celebration of the Mass it now became usual to *elevate the Host* after consecration, in reparation for the heresy of Berengarius; and for the congregation to remain kneeling in the Presence of the Blessed Sacrament, and thus to reverence It when carried abroad to the sick.[2] Now began the use of the invocation *Ave Maria*, the Angelic greeting and that of St. Elizabeth; and also during this period were composed some of the devout prayers and praises which are the heritage of Catholics.

## B

**[The Church and the Monarchies of Europe** (A.D. 1086–1197).—For four centuries the Holy See had been the peacemaker between rulers and the reconciler of conflicting interests. The Holy Father was looked upon throughout Western Christendom as the defender of right and the upholder of justice, and by the beginning of this period was the accepted arbitrator in international disputes. The decrees passed by councils sanctioned by the Pope, known as *Canon Law* or *Decretals*, were acknowledged (if evaded sometimes) by all Christian States and were enforced by the civil power. The Church had also her reserved weapons of spiritual authority: public penance, excommunication, interdict. This union of spiritual censure and temporal authority was an under-

[1] *History of the Commandments of the Church*, ch. v., Villiers.
[2] *History of the Church*, vol. i., cxxviii., Funk-Kent.

stood condition in mediæval Europe; powerful princes might be disobedient, or rebels, but none stood outside the sphere of Church law until cast out by her.

The two great principles concerning the relations of Church and State were: (i) *Where there is a question of sin or salvation the Pope has the right to interfere with kings, laws, or institutions;* and (ii) *Ruling princes in secular matters are subject to the laws of the country, in spiritual matters to the laws of the Church.* Mediæval history is greatly illuminated by bearing these in mind. So also with two further principles, which were often connected with conflicts in our own country: (iii) The State, as such, has no authority over spiritual matters and persons; (iv) the Church has no power over civil legislation in purely secular matters.

It was through the thorough-going application of these two by *William I.* in his separation of Church from civil courts (really to strengthen royal power against baronial privilege), that there arose the later attempt of *Henry II.* to unite the jurisdictions, with the civil power supreme. The Ten Articles of the *Constitutions of Clarendon* (A.D. 1164), which *St. Thomas* refused to accept, were those which expressly encroached on the domain of the spiritual power.[1]

[1] See any *Constitutional History of England.*

# CHAPTER IX

## A.D. 1198–1303. The Greatest of Centuries

**General Survey.** — In this noteworthy century the Papacy reached the zenith of its united spiritual and temporal power under a line of pontiffs beginning with *Pope Innocent III.* (A.D. 1198–1216) and ending with *Pope Boniface VIII.* (A.D. 1294–1303). Both these Popes were men of such commanding gifts and character that they would have been distinguished in any age and upon any throne. And as men acknowledged the supreme authority of the Roman Pontiffs in spiritual matters, and accepted them in matters partly spiritual and partly temporal, when their mediation was sought in the frequent political disputes, they could command as well as entreat. Though the modern world may seem to have progressed, yet its standard of thought and method of thinking are different rather than better. Then was the time when "man fully acknowledged the subordination of the natural to the supernatural as God had established it," and therefore looked upon "all things in relation to the Church and the Church in relation to all things," because in the Catholic Church they saw "the official Dispenser and Guardian of supernatural life." [1] Thus came about the rich fulfilment of the promise to those who "seek first the Kingdom of God and His justice."

[1] *Value of Scholastic Philosophy in Modern Conditions*, Rev. Denis Fahey.

For the century glows with human achievements, not alone in the domain of religion, but also in the realms of intellectual discovery, literature and art. To it belong the rise of the Universities and the triumph of "Scholasticism"; in it were born the ideals of St. Francis and St. Dominic. Then arose and flourished new forms of art, the 'prentice Tuscan mind outstripping its Greek tutor; then marvels of architecture and wonders of imaginative beauty in poetry and religious thought took form.

We gain some help in seeking to appreciate the work and influence of the Church, in this age so richly crowned, if we recall the great landmarks in her history. (i) In the fifth century, under *Pope St. Leo the Great*, the Catholic Church, inheriting the burden of the failing Roman Empire, held it together, conserved its virtue and Christianized its civilization and culture. (ii) In the sixth century, under *Pope St. Gregory the Great*, the Catholic Church gathered into her fold the ranks of the barbarians, tamed and trained them and gained fresh vigour from their chastened turbulent energy. (iii) In the ninth century was established the united rule of Pope and Emperor, and under *Pope St. Nicholas the Great*, the Papacy had become an *International Power*, a supreme authority and court of appeal recognized by all secular rulers. The religious houses were centres of holy life, diligence, and learning, and the spiritual "leaven" of the Church permeated the "lump" of the world. (iv) In the eleventh century, under *Pope St. Gregory VII.*, she shook herself free of the trammels of feudalism, to stand aloof, white and unarmed save for the spiritual sword; Papacy and Empire central ideas of the living history of Western Christendom. To her tribunal are summoned offenders, clerical and lay alike, in the spheres of Faith and Morals; she reconciles disputants, pardons the penitent, and dismisses unblest the obdurate.

Hence, with the opening thirteenth century the Church looks out upon a Christendom, which she has nursed and fostered and chidden, entering into an adolescence of energetic development. In the midst of a dominant political system (feudalism), the most aristocratic that the world had known, the Catholic Church existed as a spiritual democracy, proclaiming individual responsibility and individual worth. Her Councils and Synods anticipated the modern parliaments; her religious Orders set the model of civil franchises; her recognition of intellectual or manual ability opened a way to greatness for the lowliest peasant; the heroic sanctity of her saints outdid the fabled prowess of legendary warriors; and in her consecration of labour she uplifted the serf and the slave.

A

**The Holy See.**—*Pope Innocent III.* (A.D. 1198–1216), a Cardinal-deacon, and the youngest member of the Conclave, was elected almost unanimously. He was already distinguished for his learning and for the stern asceticism of his daily life. From the moment of his consecration, when he became, as he declared, "*servus servorum*," he gave himself up completely to his onerous duties. These ranged from the reform and supervision of the papal Court, the detailed care of the poor of Rome, then suffering from a terrible famine, and the immediate claims of the Primacy, to the social and political affairs of every nation in Europe, to the guiding and maintaining of the Crusades, and the inspiring of kings and princes, prelates and clergy to ever greater devotion and fervour. As has been said, this Pontiff "knew no byways in the path of duty." [1]

He held the balance between the rights of the infant

[1] Quoted in *General History of the Church*, vol. iii., Darras.

son of the dead Emperor (afterwards Frederick II.) and the powerful Norman house in Sicily; for fifteen years, with brief intervals of peace, he was in conflict with the unscrupulous Philip Augustus of France for his repudiation of his queen, compelling him at last to yield to the Pontiff's appeals and fearless penalties, and restore his consort to the throne. He enforced a truce of five years upon that monarch and Richard I. of England, whose quarrel was a moral reproach to the Crusaders and a fruitless drain of wealth from their kingdoms. Through his just and wise administration Rome itself, ever a turbulent city, acknowledged the Papal rule; the States of the Church had peace restored; the growing towns of Lombardy and Tuscany, having thrown off imperial and feudal chains, accepted the Holy See as Protector of their Leagues; and the mind of Christendom, under the stimulus of *Pope Innocent's* appeals, turned once more to the regaining of the Holy Places. That the Fourth (or German) Crusade was a failure and marred by graceless attacks of its members on Christian territories; that, later, the Crusade was strangely diverted from its real purpose and, instead, took Constantinople and established a Latin Empire there, are alike monumental illustrations of how human passions frustrate high aims. True to his purpose, the Pontiff rebuked, pardoned, restored or condemned, and in A.D. 1212 had the strange and historic response of the *Children's Crusade.* "These children put us to shame," the Holy Father declared. "While we sleep they march forth joyously to conquer." [1] Of the fifty thousand high-hearted lads—French, German, and Italian—none reached the Holy Land; many died, many were sold as slaves, some shipwrecked, some martyred; but the episode stands as a notable if unintelligible example of religious devotion.

[1] *General History of the Christian Era,* Bk. iii., ch. ii., sect. 3, Guggenberger.

To this pontificate belongs the founding of the two great Orders of the *Friars Minor* and the *Friars Preachers*. *St. Francis of Assisi* received the Pope's sanction for his First Rule in A.D. 1210, and *Pope Honorius III.* (A.D. 1216–1227) bestowed a similar Bull on *St. Dominic's* Rule in A.D. 1216. This Pontiff instituted a Spanish Order of Knighthood similar to those of St. John and the Temple, with the express mission of expelling the Moslems from Spain. Thousands of young warriors responded from France and Austria, and a great victory at *Las Nevas de Tolosa*, known as the "Triumph of the Cross," broke for ever the supremacy of the infidel in Spain.

In A.D. 1294 a saintly recluse, the monk Peter Morone, was elected Pope as *Celestine V.* But his great age and the need for a Pontiff strong and vigorous to contend with the warring elements of the time led him to resign after a few months, and retire to his life of meditation and prayer. The Church, judging from other than visible success, hastened to canonize her son after his death in A.D. 1297. He was succeeded by Cardinal Gaetano who, like the great Hildebrand, had been adviser to several Pontiffs. As *Pope Boniface VIII.* (A.D. 1294–1303) he was called to rule Christendom at a time when it was seething with unrest. The city of Rome was in tumult with the strife of its great nobles, Italy torn by the party warfare of its provinces and the feuds of its cities; rival emperors contested the Western throne, the kings of France and England (Philip the Fair and Edward I.) were in bitter conflict; there were a rebellious Sicily and a revolting Flanders against the French conquerors. Undismayed and with a single eye the Pope set himself to restore peace. The clergy of England and France found their benefices the prey of their monarchs and begged the protection of the Holy See. Like his predecessors, the Popes *Alexander III.*,

*Innocent III.*, and *Alexander IV.*, *Boniface* decreed the exemption of Church property from taxation by rulers save by permission of the Pope.[1] In the midst of secular strife there came a reminder of the claim of spiritual things: *Pope Boniface* proclaimed a Jubilee for the year 1300, during which the faithful should lay aside temporal aims and cares and keep solemn festival with the Great Mother. So for that year feuds, private, public, and national, were laid aside, and Christendom sent its thousands, kings and princes, prelates and religious, citizens and peasants, to Rome. The pilgrims came laden with gifts for the papal treasury; knelt in St. John Lateran, Mother of all the Churches, prayed at the Confession of St. Peter, thronged the narrow streets of Rome to visit the sacred shrines of the martyrs, and in orderly fashion crossed and recrossed the Bridge of St. Angelo.[2]

Soon afterwards there began again the attack of the French King on the Holy See. It seemed that there must always be some arch-rebel against the Church; just now not the Emperor but the successor of "the eldest son of the Church." The year after the Jubilee, Philip imprisoned the papal legate, and when the French prelates were summoned to a council in Rome (A.D. 1302) forbade any one to leave the kingdom. To the Pope's lofty and gentle rebuke [3] the undutiful son turned a deaf ear and wore insolent mien, bringing upon himself the thunder of indignant remonstrance,[4] and the declaration: "Every Christian is subject to the Vicar of Christ for salvation." But by this time the French King had gone so far on his desperate way that he permitted his officers to lay violent hands on the Pontiff. Unflinchingly he faced them, while most of those around him

[1] The Bull, *Clericis laicos*, A.D. 1296.
[2] See Dante, *Inferno*, xviii.
[3] The Bull, *Ausculta fili.*
[4] The Bull, *Unam Sanctam.*

fied. Insulted, bullied, loaded with fetters and thrust into a dungeon, Boniface awaited death. Then, all too late, the dull conscience of the citizens awoke: they drove the ruffianly nobles from Anagni, set free the starving Pope, and escorted him with honour to Rome, but only in time to die. The shocked mind of Christendom is suggested in Dante's description [1]: "I see the fleur-de-lys enter Anagni and, in His Vicar, Christ made captive; a second time I see Him mocked; I see the vinegar and the gall renewed and Him slain between living thieves."

**St. Francis of Assisi** (A.D. 1181–1226).—As in the sixth century there arose a St. Benedict, in a disorganized and turbulent Europe, to set before men "a model of a sane and well-ordered life," so in the thirteenth century, with its different needs and snares, there came the champion of simplicity and spiritual freedom. In the little hill town of Assisi a cloth merchant of wealth had an infant son John, whom he re-named Francis in honour of his prosperous journeys through Francia. As a youth *Francis* was moved to discard the comforts and encumbrances of his position and to strip himself, absolutely as well as figuratively, of worldly possessions that he might devote himself unhampered to the complete and joyous service of God. With the spirit of a knightly adventurer he sought the ideal of Poverty, sang its praises as troubadours were wont to sing those of beautiful women, and attired the naked austerity of real need with the poetic beauty of his inner vision. In the service of "my Lady Poverty" he devoted his labour to the good of man, and his highest powers to the glory of God. This glory he saw reflected in the simplest natural objects; in his "Song of Praises of the Creatures" we have a miniature *Benedicite*. There was consecrated in his joyous response to Grace the artless

[1] *Purgatorio*, xx.

mirth of the minstrel of the period, that attractive exponent of the social side of life, without whose songs vernacular literature would have lacked notable inspiration. His impulsive, uncalculating energy, his personal achievements under mysteriously heaven-sent guidance, his rapt absorption in carrying out the complete sacrifice of himself, brought to his retreat numbers of young men, moved with the generosity of noble youth to the renunciation of privilege and wealth, distinction and success. There came, too, not a few older men, weary and disillusioned with a life devoted to material ends, or desiring fuller opportunity for the practice of religion.

In due time *St. Francis* drew up a Rule for himself and his followers, and with the sanction of *Pope Innocent III.* the *Friars Minor* came into existence as an Order (A.D. 1210).[1] They resembled the monastic religious in that they had a Rule and took vows; they differed from them in that by the scheme of their founder (who ever distrusted material clogs and encumbrances) they were to possess no wealth, no houses, no property either personal or corporate. This was a magnificent, and provocative, gesture of protest in an age when possessions were treasured and when many of the religious Orders owned stately abbeys and wide acres. But *St. Francis* was a free-lance in temperament and spirit, apt to ignore some of the restraints and injunctions which are the framework of constitutions, so that even before his death there was a rift in his followers. The friars, who by A.D. 1226 numbered some five thousand, separated into two bodies. One, led by a man of strong and devout character, but without the spiritual *abandon* of Francis, the Brother Elias, adopted a less strict Rule and accepted the responsibility of corporate possessions.

[1] The Rule was revised later and sanctioned by Pope Honorius III. in A.D. 1223.

The stately church of his founding in Assisi bears eloquent testimony to the mind of Brother Elias, as does the life of the town itself, truly espoused to poverty to-day, to that of her greatest son.

Another divergence which speedily came was, that while *St. Francis* had cherished the notion of intellectual as well as material sacrifice, and thought only to fulfil the lowliest services to his fellow-men, tending the sick, befriending beggars, ministering to the shunned leper-outcasts, soon the Franciscans had among them some of the greatest scholars and teachers, confessors and counsellors to kings, and to its Third Order belonged many of the great ones of the earth, including King Henry III. of England.

How the words and example of this *Troubadour of God* fired women as well as men; how a noble lady, already given to good works on her father's estate, abandoned home and position, and founded the community of women vowed to perpetual poverty and penance (A.D. 1215) to be known later as the *Poor Clares:* how *St. Francis* joined the Crusading army and, penetrating to the Moslem camp at Damietta, preached to the Sultan in his pavilion; how one of his hearers at his Lenten sermons at Padua was a young Portuguese, *Ferdinand de Bulloens*, who forthwith became a follower and rivalled his leader's devotion, to become later the apostle of Italy, and receive heavenly favours as *Antony of Padua;* how, to make more real to his mind the "emptying of Himself" of the Saviour, *Francis* made in his retreat a lowly representation of the *Stable of the Nativity*, which is claimed as the first *Crib;* and how on the Feast of Holy Cross *St. Francis* awoke from the anguish of a vision to find upon his flesh the sacred *Stigmata*—all these must be read at length in the full story of the life of the saint.

**St. Dominic** (A.D. 1170–1221).—*Dominic Guzman,*

the son of a Spanish noble, was a few years older than the friend with whom the Church couples his name. He had been educated strictly in a monastery, and from boyhood was given to study. He was rather more than thirty years of age when, after years of study and meditation in a Spanish cloister, he was sent with his bishop to Toulouse on an embassy. There they saw the ravages of the Albigensian heresy, and the bishop resigned his See at Osma to give himself up to the work of converting the heretics. With *Dominic* at his side and a few other helpers, there was by the year A.D. 1207 a small monastery as their rallying place at Prouille; and when the prelate returned to Spain *Dominic* remained. After the murder of the papal legate and the political sedition preached by the Albi, a crusade against their patron, Raymond of Toulouse, was begun by Simon de Montfort, and there was civil war, with intervals of peace, for twenty years (A.D. 1209–1229). Throughout these years *Dominic* continued to seek the conversion of the unhappy people, many of whom were driven to anarchy by the misery of their unguided lives and their hopeless creed. "He devoted himself entirely to the salvation of souls . . . and he bore with a great heart a multitude of affronts, ignominies and sufferings, for the name of Jesus Christ." [1] The perils and the immense forces of evil which they faced, and perhaps the Catholic indignation aroused, led eager defenders of the Faith to war readily against the heretics, but few were moved to the magnanimity of *Dominic*, who longed to win and save their souls. While in a few years large numbers had thronged around St. Francis, in A.D. 1214, eleven years after his beginning, the followers of *St. Dominic* were only fourteen. Two years later they numbered sixteen, and then they were granted sanction, by *Pope Honorius III.*, of their constitutions, and were com-

[1] *The Friar Preacher*, Père Jacquin, O.P., *tr.* Fr. Hugh Pope, O P.

missioned to the mighty task of preaching "everywhere the truths of the Faith." Thus came into being the Order of Preachers, vowed to severe study that they might be capable of their work, and to poverty and mortification as its foundation.

According to tradition, while *St. Dominic* was in Rome he and *St. Francis* met in a street near the Lateran. Each recognized in the other a kindred soul: "I would that your Order and mine were one," said the Preacher to the Poor Man, "and that we might live under the same Rule." *St. Dominic*, recognizing *right thought* as the beginning of *right living*, sent his brethren, as their numbers increased, to the universities, that in the centres of learning, knowledge might be reconsecrated to the service of God. Thus, in A.D. 1221, a little band of Dominican friars, the *Domini Canes*, as a quick-witted populace had already named them, crossed to our shores. In the days soon to come the Dominicans, like the Franciscans, were the leading scholars and teachers of the day, royal chaplains, envoys and delegates from court to court. From them came later, Popes, to them belonged *Blessed Albert the Great* and his more renowned pupil, *St. Thomas Aquinas*. Like the Franciscans, too, they have persisted through the centuries; their Second Order is for enclosed nuns, and their *Tertiaries* living in the world are many.

Naturally enough these new foundations encountered, even provoked, opposition. Their unconventionality displeased the established monastic Orders; their claim to minister and to preach everywhere angered the secular clergy; their privileges, held direct from the Holy See, alienated many of the episcopate. But the new methods stirred to imitation some of the older communities, notably the hermit Order of Mount Carmel, who, under *St. Simon Stock*, became dispossessed or mendicant. Then, too, began the Order of *Our Lady of*

*Ransom* (A.D. 1223), whose members, like those of the *Order of the Holy Trinity*, popularly known as the Crutched Friars, were devoted to the rescue of Christians from the Saracens. Also there was founded the congregation of the *Servants of Mary*, known as the *Servites* (A.D. 1233), whose Seven Holy Founders were Florentine merchants.

**Other Saints and Scholars.**—Among the names of this century great through their possessors' sanctity or learning, or both, is that of *Edmund Rich*, Archbishop of Canterbury (A.D. 1234), who as a poor boy was a student at Oxford, afterwards begged his way to Paris, and returned to teach Aristotle's *Logic* and to be the " first to read the Elements " (of Euclid) ; studying all day and praying nearly all night. Two books formed his own library, the Old Testament and a volume of Canon Law. His most distinguished pupil was *Roger Bacon*, student at Oxford, Paris and, after Paris, tradition says at Cordova, the famous Saracen school where Arabian scholars preserved some of the old Greek science. " From my youth up I have laboured at the sciences and the tongues," declared Roger. When past middle age he followed the counsel of Bishop Grossteste and entered the Friars Minor, and for a time gave up the practice of writing, undoubtedly to him a piece of heroic sacrifice. When later the Holy Father asked for his work, he wrote the *Opus Major*, a veritable forerunner of Bacon's *Novum Organum* and Spencer's *First Principles*. There was *Blessed Albertus Magnus*, a German Dominican, from the range and profundity of his knowledge called the " universal doctor." There was *St. Thomas of Aquin*, the " dumb ox " of the classroom but the " angelic doctor " of Christendom. He sifted the wheat from the chaff in the Greek philosophy which had come back to Europe through Arabian channels, and " Christianized Aristotle." And to the same mind which

compassed the thought of his treatises we owe some of the most beautiful hymns in the Liturgy. When in A.D. 1264 *Pope Urban IV.* crowned the devout observance of the Prémonstratensian Fathers by establishing the *Feast of Corpus Christi,* he desired *St. Thomas* to compose an office. To this we owe the *Pange lingua* and the *Lauda Sion.* His, too, is the *Adoro Te devote.*

Other saintly masters of song of this century are *St. Thomas of Celano,* one of the first disciples of St. Francis, who wrote the *Dies Iræ;* and Blessed *Jacopone da Todi,* also a Franciscan, writer of the *Stabat Mater.*

**The Guilds.**—Besides the great saints and singers, teachers and learners of heavenly things whose names shine in the history of the Middle Ages, there were other devout hosts of humble people mostly unknown and unnamed, who by their religious sincerity and fervour sanctified their daily life and sweetened their daily labour. Such were the founders and members of the *Guilds:* associations of merchants or traders or craftsmen. These, united for purposes of friendly co-operation and protection of the weak among them, were the forerunners of our municipal councils, our benefit societies, our trade and technical schools (in the admirable system of apprenticeship, which adapted for the estate of the commons the page-squire-knight training of the noble), and, in miniature, of many of the forms of philanthropy practised in Christian countries to-day.

Some Guilds existed for purely religious purposes: as that of the *Laudesi* of Florence (A.D. 1280), who met nightly to sing *Lauds* in honour of Our Lady; or for charity, as that of the *Misericordia* of that city, and the *Captains of Our Lady of Mercy;* but those of which we speak were first of all social institutions, consecrated by religion. Each had its patron saint, its chaplain, its Office; its own oratory or a chapel in cathedral or

church; in every city and town not completely of modern origin are remains, even if in ruins, of these mediæval institutions, their halls and hostels. In our own capital the "worshipful companies" of the city, who preserve something of their ancestors' splendid generosity, are their scarcely recognizable descendants.

**The Later Crusades.**—In A.D. 1216, Andrew, King of Hungary, the only Christian monarch to respond to the call of *Pope Innocent III.*, undertook an expedition to Jerusalem, but the insincere attempt of the Emperor Frederick II. only discredited the movement and depressed Christian hopes. A similar outcome belonged to the next endeavour, the *Fifth Crusade*, A.D. 1219, under Richard Earl of Cornwall, nephew and namesake of Richard the Lion Heart, but once again, in A.D. 1244, the Kingdom of Jerusalem was won. Within a few years a new foe appeared, in the Tartars, who stormed the city and (in the words of Gibbon) "whatever stood against them was cut off by the sword or dragged into captivity." It was to redeem this last profanation that *St. Louis IX.* of France organized a Crusade (A.D. 1248) and, joined by Henry of Lusignan, King of Cyprus, and a body of English Crusaders under William, Earl of Salisbury, reached Damietta and took the town, only to meet soon with such reverses that he was captured by the enemy. After an absence of five years he was released and returned to France. In A.D. 1270 the valiant king again responded to the appeal of the Pope (*Clement IV.*, A.D. 1265–1271), and leading his fleet to Tunis, was there attacked by the plague and died. It was this Crusade (the Seventh) that the young Prince of England, afterwards *Edward I.*, joined in A.D. 1270, reaching Tunis to find the camp in disorder and the Crusaders, as well as their leaders, disheartened and ready to give up. At the head of his barons and their followers whom he had brought from their successful war

in England, Edward took command of the expedition, seized Nazareth and strengthened the port of Acre, concluding a truce with the Sultan. Though Edward took up the work with a single eye, we are not again able to recognize in leaders or followers the deeply religious purpose which inspired the early Crusades. By the end of the century the Latin Kingdom and the Christian Sees had fallen before the attack of the infidels, and the Crescent reigned in place of the Cross.

**Missions and Missionaries.**—Counterbalancing somewhat this set-back to the progress of Christianity there was a great extension of Christianity in Eastern Europe. The Slavs, the Finns, and the Letts all received the Gospel, and even the Prussians, who had for three centuries resisted all endeavours to win them, under one *Christian*, a Cistercian monk, began to yield. With the help of the *Teutonic Order* (A.D. 1226) their pagan obstinacy was tempered and the way prepared for their full acceptance of the Faith. To this period belongs *St. Vitus*, Bishop of Lithuania, and many unnamed priests who died for the Faith among the heathen peoples. Finland became Christian at the end of the thirteenth century. Thus nearly all Europe was in the fold of the Church, though many relapses were to occur before the Catholic Faith was firmly established.

**[The Great Councils.**—In A.D. 1215 *Pope Innocent III.* summoned the *Twelfth Ecumenical Council* (of the Lateran, the fourth), and in it were confirmed the previous condemnations of simony, clerical marriages, and other disorders. The doctrine of *Transubstantiation*, always implicitly held and devoutly revered, was at this council *authoritatively defined*.

*Pope Innocent IV.*, in A.D. 1245, assembled the *Thirteenth Ecumenical Council*, at Lyons, and presided in person. It was attended by bishops from France, Spain, England, Scotland, Ireland and from some of the

German Sees. It was the painful duty of the Holy Father to repeat his excommunication of the defiant *Emperor Frederick II.* for his seizure of the estates of the Church and his frequent evasions.

In A.D. 1274 there assembled the *Fourteenth Ecumenical Council*, also at Lyons, under *Pope Gregory X.* Besides some fifteen hundred bishops and abbots, the King of Aragon and envoys from France, England, and Sicily, and the Latin Patriarchs of Constantinople and Antioch, there came too bishops from the Greek Church in the East, and envoys from the Emperor *Michael Paleologus.* For after some years of gradual approach it seemed that the lamentable schism between East and West was to be healed. *St. Thomas Aquinas* was on his way to this council when he fell ill and died; his contemporary and the next greatest theologian, *St. Bonaventure*, took part in the sessions. The points of difference were considered and a reconciliation effected. The Easterns agreed to acknowledge the Primacy of the Pope, to accept the doctrine of the *Filioque* (though they were not bound to insert the clause in their Creed), to acknowledge the existence of Purgatory, and to restore the name of the Pope to the diptychs (insultingly removed in A.D. 1055). There is but to anticipate a couple of years to record the breakdown of the pact.]

## B

**The Papacy and (*a*) the Empire, (*b*) the European Monarchies.**—(*a*) When, in A.D. 1198, the widowed Empress of Henry VI. died, she had left her young son, Frederick King of the Romans, a ward of the Holy See. The gay and brilliant lad was to become in later years a most undutiful and disloyal son of the Church. During his minority rival claimants contested for the imperial throne, but in A.D. 1215, Frederick was crowned Emperor

at Aachen. For the next thirty years the fame and future of the Empire, the peace of Italy, and the welfare of Christendom were threatened by the capricious rule of this gifted but wayward monarch. After the encyclopædic mediæval fashion, he was at once warrior, poet, crusader, patron of the arts and sciences, and tyrant. Very truly he was admiringly called "The Wonder of the Age." His morals were those of the half-Arab, half-Greek civilization of Sicily, his tastes and habits were those of an Oriental monarch; he was consistent only in his open or stealthy defiance of the Church. "The religion of Mohammed," he wrote to the Sultan, "is in my estimation as respectable as that of Jesus Christ," and when, after many delays and evasions, he went as a Christian prince on crusade to the Holy Land, he made a disgraceful truce with the Sultan. The Church of the Templars was handed over to the Turks. Shunned by the religious Orders and the various bodies of knights, the presumptuous king crowned himself with his own hands at Jerusalem.

In his court at Palermo he kept the state of an Eastern Sultan, with a Moorish bodyguard, and there he welcomed all travellers of distinction and especially necromancers and wizards, including Michael the Scot. For his various cruelties and treacheries Frederick more than once incurred the stern condemnation of the Holy See, and in retaliation he drove Pope Innocent IV. from Rome (A.D. 1244). In December, A.D. 1250, this arrogant sceptic lay dying. It was said that he showed true contrition and made what temporal restitution he could to the spiritual power. But there was to be a bitter reaping of the ill harvest he had sown, with war between his legitimate heir *Conrad IV.* and his natural son *Manfred*, to whom he had bequeathed Naples. This led to the intervention of the French house in the person of *Charles of Anjou*, and this in turn to that of

*Peter III. of Aragon*, with a blank of sixty years in the imperial rule. Then began the struggles for international supremacy and of nationalism.

(*b* i) **England.**—An outcome of the Investiture dispute led *Pope Innocent III.* to reject both the king's and the clergy's nominees and to appoint *Stephen Langton* to the Primacy of England (A.D. 1205). This King John resented with all the furious despotism of his character. In A.D. 1215 it was again clearly pronounced at the Ecumenical Council that the Holy See alone could appoint to benefices. The protection was as much needed in Ireland as in England, for under the rule established by *Henry II.* on the plea of restoring peace, successive prelates had been appointed to the See of Armagh whom the Popes declined to admit. The Irish bishops had been expelled, their sees with their meagre temporalities united, and English ecclesiastics installed. When John's persistent defiance brought upon his realm the severe penalty of an interdict, in his terrified submission the unnerved tyrant went farther than true penitence demanded. He bound himself to hold his kingdom "in future as a fief of the Holy See and to pay a yearly due." Perhaps this was partly to secure protection against France, whose plans for invasion included the promised support of some of the English barons. Thus he was able to claim immunity from his pledges in the Great Charter, as having been wrung from him by force of threats.

At his death his young son, *Henry III.*, became the ward of the Holy See. As a ruler this "King of the Simple Life," as Dante calls him,[1] had little strength of character. He resented the integrity of *Edmund Rich*, the saintly Primate, and of *Robert Grossteste* the scholar-bishop of Lincoln. His sole ambition was to see his son Edmund become King of Sicily, and for this he

[1] *Purgatorio*, vii. 131.

pledged the credit of his kingdom. His sister Isabella was the third wife of the *Emperor Frederick II.*, and his brother, *Richard Duke of Cornwall*, the gallant Crusader of A.D. 1244, had been crowned *King of the Romans* in A.D. 1267. Thus near to the Imperial throne was a member of the English royal house. The *international* character of the period is shown also in the fact that the leader of the revolt of the English barons against *Henry* was Simon de Montfort, son of the de Montfort who headed the Albigensian War. The political reforms which marked *Henry III.'s* closing years enabled his son to return from his Crusade to a peaceful throne as *Edward I.*

(*b* ii) **France.**—In A.D. 1226 *Louis IX.*, for his just rule and personal sanctity known as St. Louis, acceded to the French throne. While making no aggressions on the Empire he stood forth as the Champion of the Papacy when the *Emperor Frederick II.* attacked it. His son, *Philip the Bold*, ruled in the same spirit over a state that had become the first power in Europe. His grandson it was who as *Philip the Fair* (A.D. 1285–1314), established an utterly unscrupulous policy of aggression and of persecution of the Church, the only power able to check his feudal despotism. Thus began the long strife between France and the Empire, and between France and England, and among the arrogant monarchs who resisted the mediation of the Holy See, the King of France, "eldest son of the Church," stood first. The imprisonment of the papal legate, with the assembling of the *States-General* (including the Commons for the first time), were followed by the meeting of a council of barons and court ecclesiastics (A.D. 1303), who formulated charges of heresy and unbelief against the Supreme Pontiff; an insolence soon to be translated into the violence at Anagni.

SUMMARY.—This period, of the Crusades and the achievements of the thirteenth century, stands out as the brightest in history. The supernatural destiny of man was believed in and acted upon, the Church was recognized as the official guardian of the Faith, and the authority of the Roman Pontiffs in purely spiritual matters, and in matters partly religious and partly temporal, being accepted, they were sought as mediators by the secular powers. The revolt against this order of things is expressed in the *Investiture* dispute in various countries, and in the case of *Philip the Fair of France* hardened into a resolute attempt for supremacy in matters primarily spiritual. The temporary reconciliation of the Churches of East and West, the single-hearted enthusiasm of the Crusades, and the Coming of the Friars formed a chain of happy circumstances in Church History not again to be repeated.

BOOKS FOR FURTHER STUDY. PERIOD V.

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| *History of England*, vol. iii. .. .. | Lingard. |
| *Life of St. Edmund, Archbp. of Canterbury* | Paravicini. |
| *Robert Grossteste, Bishop of Lincoln* .. | Felton. |
| *St. Francis of Assisi* .. .. .. | Fr. Cuthbert, O.S.F.C. |
| *The Friar Preacher* .. .. .. | Rev. Père Jacquin, O.P., *tr.* Rev. H. Pope, O.P. |

BOOKS TO READ.

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| *The Thirteenth the Greatest of Centuries* | Walshe. |
| *Makers of Europe* .. .. .. | Wilmot-Buxton. |
| *Lives of the Queens of England*, vol. i. | Strickland. |
| *Stories from Dante* .. .. .. | Cunnington. |
| *St. Celestin* .. .. .. .. | Ayscough. |
| *The Coming of the Friars* .. .. | Jessopp. |
| *St. Francis of Assisi* .. .. .. | Chesterton. |

## Period VI—A.D. 1304–1522. The Western Schism and the Renaissance

### CHAPTER X

### A.D. 1304–1417. The Exile and the Return

### A

**The Holy See.**—The immediate successor of *Pope Boniface VIII.* was *Pope Benedict XI.* (A.D. 1303), whose reign lasted only a few months. While severely condemning all who had shared in the impious outrage at Anagni, this Pontiff revoked some of the measures which the conduct of the French King had provoked, and on his protestations Philip was absolved, though undeservedly, from direct share in it. Rome was in the throes of party warfare, and the Pope retired to the hill town of Perugia, where he died. The Cardinals were divided by national and party strife, and only after eleven months was the Archbishop of Bordeaux elected as *Pope Clement V.* (A.D. 1305–1314). He was consecrated at Lyons, and four years later fixed his Court at Avignon on account of the unsettled state of Rome and, indeed, of all Italy. Thus began the seventy years' reign of the Avignon popes, afterwards called the "Babylonian exile." The city of Rome lost its position as the centre of spiritual authority, and the Papacy, in its fortress-palaces at Avignon, sheltered and shadowed by the might of France, lost, too, something of its

universal character and its spiritual aloofness from the world.

*Pope John XXII.* (A.D. 1316–1334), formerly Cardinal Bishop of Ostia, during his long reign established the elaborate system of papal government, administration, law and finance soon to be needed. To replenish the coffers of the Holy See (rifled by the extortions of the French King) this Pontiff instituted the collection of *Annates*, or first year's income from benefices. The tumult and unrest of the time led to extravagant heresies; a principal one was that of the *Fratricelli*, a disaffected body of the Franciscans. When condemned for heresy they betook them to the secular power and, under the protection of *Ludwig of Bavaria*, a candidate for the imperial crown, they had *Pope John* accused of heresy, and elected an anti-pope. The only creditable incident in the sad strife was his voluntary submission to the Supreme Pontiff two years later.

Under the successive Popes ruling from Avignon that city became embellished with the palatial buildings of the papal court and administration. The splendid remains suggest that the taxes so resisted by secular monarchs were at least loftily employed. But the people of Italy, indeed of Christendom at large, wearied of the empty Chair of Peter at Rome; and many chafed at the suspected tutelage of France. The party spirit among the cardinals, no less than the favour or hostility of kings, contributed to the scandal of rival popes who held the Christian States of Europe in divided allegiance.

In A.D. 1367 there was for a moment high promise of restoration and unity. *Pope Urban V.* (A.D. 1362–1370), moved by the sad conditions of an exiled papacy, returned to Rome amid rejoicings of clergy and people. The aged alone could remember a Supreme Pontiff in the city; to the general rejoicings were added ceremonies of import. Kings visited the Holy See; the

Emperor of the East paid his homage, the Patriarch of Constantinople offered loyal obedience, the Emperor of the West was crowned by the Holy Father. For three busy years *Blessed Urban* repaired churches, provided altar vessels, presented jewelled caskets for precious relics, and furnished libraries. The great gardens of the Vatican were laid out, and in all things this Pontiff, while refusing magnificence in his personal surroundings, as became a former Abbot of St. Victor, supplied everything connected with the service of God with a lavish hand. In A.D. 1370 he returned to Avignon, only to die.

His successor, *Pope Gregory XI.* (A.D. 1370–1378), similarly moved, and inspired by the prayers of that uncloistered woman-saint, *Catharine of Siena*, returned to Rome prepared to carry on the restoration of the Holy See (A.D. 1376). Soon the divided counsels and the dissensions between the French and the Italian cardinals, with the bitter political strife of the rival cities of Florence and Siena, frustrated the attempt, and in the midst of turmoil the Pope died. For the remaining forty years of our period there was a constant succession of anti-popes elected by schismatic cardinals, and supported by many of the great Italian families, and by some of the States of Europe. The history of the Papacy during this time makes sad reading, relieved only by the disinterested and self-sacrificing efforts made by a few noble souls to end the schism.

**Saints and Confessors.**—But though the Church of God had fallen upon evil days, He had not forsaken her nor left without witnesses the power of the supernatural. There were many holy women, from queen to peasant; among them St. Gertrude (A.D. 1263–1334), a Saxon lady, educated in the Abbey of Rodelsdorf. Her intellectual attainments were equalled only by her spiritual gifts, and to her were granted the power of miracles and the favour of heavenly visions. As abbess

she was the wise and tender mother of her nuns and the counsellor of many troubled souls in the world.

*St. Juliana Falconieri* (A.D. 1270–1340) was of Florence, the daughter of one and the niece of another of the *Seven Holy Founders* of the Servite Order, and the builders of the stately Church of the Holy Annunciation in that city. She was one of those devout and aloof souls known as Mystics who, wrapped in interior stillness and waiting upon God, were in, but not of, the distracted external life of the time. There was *St. Elizabeth*, a princess of Aragon and wife of the King of Portugal (A.D. 1271–1336), whose noble spirit and generous patience led to the conversion of that monarch. There was *St. Bridget* of Sweden (A.D. 1304–1373), also of royal birth, noted in her world for her beautiful needlework and for the training of her boys and girls in all knightly and gracious ways. When her family were grown up she founded the *Order of Our Saviour*, later to be known as the Bridgettines. There was *Blessed Angela of Foligno* (A.D. 1309–1369), in her youth and early married life a woman of fashion, given to pleasure and extravagance. She heard the call of God, but delayed and resisted until, after the death of husband and children within a brief period, and left lonely and unhappy, she at length listened and obeyed. As a Tertiary of St. Francis she devoted herself to prayer and penance, "buried in the knowledge of her own imperfections but risen to taste the sweetness of God."

Nor were these islands less adorned with spiritual personalities: one such was *Richard Rolle* (A.D. 1290–1349), known as the Hermit of Hampole, a Yorkshireman by birth. After his youthful studies at Durham and at Oxford, he took his resolution for a hermit life, and, after some eccentricities, which recall those of St. Francis in his early days, lived in his humble cell near Doncaster, and meditated and wrote. Contemporary with him

was *Mother Juliana of Norwich* (A.D. 1298–1380), anchoress and mystic. Some of the devotional writings of both these recluses are still read. Then there were *Tauler* of Strasbourg (A.D. 1290–1361); *B. Henry Suso*, Dominican (A.D. 1295–1366); *John Ruysbrock*, Canon Regular, of Flanders, called in his day "the speaker of the Holy Spirit"; all exponents of the mystical life and winning thousands of souls unknown to history, to become "wholly devoted to heavenly things." [1] There was *St. John of Prague*, martyred for preserving the secret of the confessional; *St. Vincent Ferrer*, the devoted Dominican missionary, who preached throughout Italy, France, and the British Isles for twenty-one years, leading thousands to penitence and the practice of the Christian life. He was endowed with the power of working miracles and his feast (April 5) is commemorated to the present day with evidences of his supernatural gift. Lastly, there was *St. Catharine of Siena* (A.D. 1347–1380), whose life and works were so closely connected with the history of the time. A Tertiary of St. Dominic, and from her girlhood favoured with Divine visions and devoted to good works, she it was to whom alone the haughty Florentines would listen when their city lay under an interdict. As their mediator with the Holy See she travelled to Avignon, bearing the submission of the *Parte Guelfa*, and her inspired counsels supported the Pope in his resolve to return to Rome. Besides many letters, *St. Catharine* wrote treatises on Discretion, Prayer, Obedience, etc., in the form of dialogues between God and the soul.

**[The Councils of the Church.**—In A.D. 1311 *Pope Clement V.* summoned a *Council at Vienne* [2] in which were taken two weighty decisions; the one to exonerate *Philip the Fair* from personal responsibility for the

[1] *History of the Church*, vol. ii., cli., Funk-Kent.
[2] The 15th Ecumenical Council.

outrages on *Pope Boniface VIII.*, and the other to investigate the charges brought against the Order of the Templars, which ended in the Ordinance of Suppression. In every Christian country this military Order had votaries; it had acquired great wealth, its members, while confessedly the best soldiers of Christendom, were rich and powerful, and in France had incurred the animosity of the King. Serious accusations were made, and some were admitted under examination by torture. With the suppression of the Order came the confiscation of their possessions and their distribution. In London their church and hospice became Crown property, and later were sold to the College, or Inn, of lawyers.

In a *General Synod* held at Pisa (A.D. 1409) an attempt was made to heal the disastrous schism which was the result of two parties in the College of Cardinals and two canonically elected Popes. The allegiance of Christendom was divided, France, Spain, Savoy, Scotland acknowledging the pontiffs at Avignon, and the rest of Europe obeying those seated at Rome. The attempt failed, for as neither pontiff accepted the decrees of the Council, they had no validity according to the established canons. For five years longer the unhappy division lasted; and then was held the *Council of Constance*,[1] a gathering unique in the annals of Church life. Besides the prelates and fathers there were present many lay nobles and commons, and the sessions lasted four years (A.D. 1414–1417). In the fourth year the healing of the schism and the union of the Church under one Supreme Pontiff were brought about. To the canonical electors (the College of Cardinals) were added thirty members of the Council, and this body elected *Cardinal Colonna*, who reigned as *Pope Martin V.* The reformation of the Church and the repression of heresy were also matters dealt with in the *Council of Constance*,

[1] The 16th Ecumenical Council.

and one result was the condemnation of *John Huss*, a Bohemian University professor, and *Jerome* of Prague.[1]

In A.D. 1382 was held the *Council of London*, at which *John Wyclif*, former Master of Balliol College, Oxford, appeared to answer for his heretical teachings. He came, supported by armed retainers of the disloyal Duke of Lancaster (John of Gaunt), his theories being politically as well as ecclesiastically opposed to authority. The alliance between the royal houses of England and Bohemia, brought about the intercourse which won the followers of John Huss and Jerome of Prague, both of whom had studied at Oxford, to adopt *Wyclif's* doctrines. This synod is remembered as having sought to make general the observance of the Feast of the *Immaculate Conception* already observed in many places throughout the English province.]

**Religious Observances and Devotions.**—During this period the administration of the Sacrament of Baptism took place frequently, and at various synods it was ordained that infants should be baptized soon after birth. The Celebration of Mass and the receiving of Holy Communion had become infrequent, but the spread of devotion due to the preaching of those saints named above gave rise to increasing observance. The Sacrament of Penance was no longer publicly administered. The custom of singing the Divine Office in choir was modified: it was made obligatory upon the clergy, secular as well as regular, but might be recited privately. To the general Calendar were added the Feasts of *The Most Holy Trinity* (by Pope John XXII., A.D. 1334);

[1] The *Council of Pisa* is not acknowledged as a *General Council* because: (1) it was not summoned by the Pope, (2) the Pope was not represented in its sessions, and (3) its acts and decrees were not confirmed by the Pope. The *Council of Constance* became a *General Council* so far as its later decrees were concerned, after the election of *Pope Martin V.*, who presided at their passing; hence it ranks as the *Sixteenth Ecumenical Council.*

the *Visitation* (by Pope Urban VI., A.D. 1389); *St. Thomas Aquinas* and *Our Lady of the Snow* (the dedication of St. Mary Major, one of the four great basilicas in Rome) (by Pope John XXII., A.D. 1323). *Pope John XXII.* also ordained the recitation of the *Angelus* on festal eves, and the Little Office of Our Lady was to be recited daily by the clergy, with the four antiphons in their due seasons. The *Salve Regina* and the devotion of the *Holy Rosary* were especially honoured by the Dominicans, the latter becoming known as the "layman's office." To *Pope John XXII.* is attributed the composition of the *Anima Christi*, afterwards so intimately connected with *St. Ignatius Loyola.*

B

[**The New Spirit.**—The stand made by *Pope Boniface VIII.* and his successors against emperors and kings marks another *turning-point* in the history of the Church. The course of action which she was divinely inspired to take had left her scarred and wounded; yet were the protection and favour of secular sovereigns as perilous as their enmity. From the shelter of Avignon, the seat of the exiled Papacy for seventy years, arose the schismatic bishops who claimed to rule the Holy See; holding their authority, not through secular domination, but through the divisions and opposing aims of the cardinals. In them, too, was active the spirit of nationalism, which was moving the rulers of the European States to incessant conflict, and akin to the rivalry which made the inhabitants of opposing cities political foes, and parties within each city at bitter enmity with each other.

In the universities, and especially in the University of Paris, the "scholastic" method was being applied by eager disputants to minute differences of philosophical notions, and to logical problems for which no solution

was hoped. And a subject of frequent (and presently sore and angry) debate was that of the *rightful pope* and the claim of the obedience of either upon the faithful. *Marsilius of Padua*, Rector of the University, in discriminating between spiritual and secular authority, declared boldly for the superiority of the civil. Then a following of the learned *John Duns Scotus* (A.D. 1270–1308), who had differed on some points from the great *St. Thomas of Aquin* (A.D. 1226–1274), developed into a "school" of thought emphasizing the differences, and thence arose much controversy. Two English scholars, *William Occam* and *Thomas Bradwardine*, Archbishop of Canterbury, were eager Scotists. With the most sacred subjects in debate, with political strife and grievous visitations of pestilence throughout Europe, the disturbance of men's minds led to pious disorders as well as impious. Of such were the "Flagellants," who practised the sternest asceticism and flogged each other through the highways, singing the penitential psalms; the "reformers" who possessed what they termed the "Eternal Gospel," a dispensation needing neither Sacraments nor Church. And there was the almost universal and growing terrorism of witchcraft, so prevailing seemed all malign influences.

With all this, the visible organization of the Church, weakened by divisions, by secular intrigues, and by contamination by the spirit of the world, was unable to cope; she who had held the Roman Empire and won for Christianity the barbarian hosts, could not at that sad moment "capture the spiritual discontent or satisfy the spiritual hunger" [1] of Christendom.

**The Church and the Empire.** — When this period opened *Albrecht of Austria*, supported by the cities of Germany and Italy, had fought his way to the imperial throne. These latter were keenly resisting the

[1] *Europe and the Faith*, viii., H. Belloc.

baronial tyranny of the great families, the Visconti, Estes, Colonnas; Venice was governed by an oligarchy, Genoa a republic, Florence an independent commune under the nominal protection of Neapolitan princes, and all were rent by the party factions of Guelf and Ghibelline (roughly, papal or imperial sympathies). The election of *Henry VII.* (A.D. 1308–1313) brought hope of peace and security, of which the exiled poet *Dante* was the most ardent and impassioned exponent. As head of the Ghibellines throughout Italy, *Henry VII.*, contesting nearly every step of the way, marched from Mantua to Rome, and there was crowned in the Lateran by the legates of *Pope Clement V.* (A.D. 1312). His death and rival claimants to his throne left the Papacy the guardian of Italy (*Pope John XXII.*), but the successful candidate, *Ludwig of Bavaria*, supported by the revolting Fratricelli and the schismatic Marsilius of Padua, as well as by political rebels, carried the war into Italy, was crowned at Milan with the iron crown of Lombardy, and marched on to Rome. There he was crowned by the "Fratricelli" anti-pope (him who afterwards submitted to *Pope John XXII.*). After his fall, in A.D. 1346, which was hastened by his insolent pretensions alienating even his strongest supporters, *Charles IV.* of Bohemia, a capable and upright ruler, was chosen King of the Romans, and eleven years later was crowned Emperor. His reign of thirty years began when Europe was being devastated by pestilence (Black Death) and famine; it closed just as the Papacy was restored to Rome. His two sons were Kings of Hungary and Germany, the latter monarch it was who martyred *St. John Nepomucene* for refusing to reveal the confession of his penitent. His neglectful rule led to the federation of towns so famous in commercial annals, the *Hansa;* and the Rhenish Electors in A.D. 1400 declared him deposed and put *Ruprecht* in his place, whom *Pope*

*Boniface IX.* (A.D. 1389–1404) recognized as King of the Romans. His successor *Sigismund* (son of Charles IV. and King of Hungary) it was under whom the *Council of Constance* was held, when the Western schism ended with the election of *Pope Martin V.*]

**England and France.** — The ill government of *Edward II.* and the institution of the *Council of Ordainers* brought about a civil war, which was ended by the mediation of *Pope Clement V.* (A.D. 1313). Scotland had retrieved its independence, lost to *Edward I.*, and a Bruce, with his force invading Ireland, became its nominal king, but fell in A.D. 1318. *Pope John XXII.* won some few concessions from the English Parliament for the unhappy country, but its state for years to come was lamentable. The young king *Edward III.* (A.D. 1327–1377) found Scotland and France (*Philip VI.*) in alliance, and in forcing his claim to the French crown began the Hundred Years' War (A.D. 1337). The various campaigns, and intervals of truce arranged by the mediation of the Holy See, with a similar struggle to subdue Scotland, occupied this monarch's whole energies, and to his persistently warlike aims was due the check to the growing power of France. By A.D. 1360 both countries were so exhausted that they accepted the mediation of *Pope Innocent VI.* (A.D. 1352–1362). *Philip VI.* had died in A.D. 1350, his successor, *John the Good,* in A.D. 1364. Under a third French monarch, *Charles V.*, the war was resumed in A.D. 1369, and was marked by hideous cruelties; the *Black Prince* and his brother, *John of Gaunt,* fought in vain to keep the territories won at Crecy and Poictiers, thirty years before. A truce, composed by *Pope Gregory IX.* (A.D. 1370–1378) was holding when the English king died, leaving his English realm and a few territories in France to his grandson, *Richard II.* (A.D. 1377–1399). When our period closes this sovereign and the usurping *Henry IV.*

had both passed away; Scotland had its own line of kings; Wales had risen against the usurper; Ireland was ground beneath the tyranny of the Statute of Kilkenny, which outlawed the race of native Irish, and young *King Henry V.* (A.D. 1413–1422) reigned.

Meanwhile in France an insane king and violent factions had further distracted the national mind, and the English king seized upon this condition to retrieve his ancestors' foreign dominions. The victory of Agincourt only completed the misery of prolonged civil war: "whole tracts of France were changed into deserts. . . . Even in the capital wolves roamed at large." [1]

[**Islam in Europe.**—Not only was the shadowy Empire of the East, with its seat at Constantinople, menaced ever more strongly by the Ottoman Turks, but the European coasts were continuously raided by Turkish pirates, who carried off children and youths to be trained as Moslem soldiers. In A.D. 1361, Adrianople was made the Ottoman capital, and there was built the first Mohammedan mosque in Europe. The Balkan States were slowly being taken, and Hungary, under the gallant *Sigismund*, could barely resist. In A.D. 1396 his arms were strengthened by a body of French knights, who responded to the appeal of *Pope Boniface IX.* with the fervour of the old Crusaders, but their gallantry was of little avail against the Mohammedan hordes. The larger number fell on the field; of the captured a few nobles were given the choice, "Koran" or the "Sword," and were beheaded without indignity.]

[1] *General History of the Christian Era*, vol. ii., ch. ii. § 90, Guggenberger.

## CHAPTER XI

### A.D. 1418–1522. The Renaissance

### A

**The Holy See.**—We see something of the nature of the evils, consequent on the loss of so much of the spiritual authority of the Church, by the kinds of various reforms decreed by the *Council of Constance*, under *Pope Martin V.* One forbade the "illegal union of benefices," a means of providing worldly-minded ecclesiastics with large revenues from sinecure posts. Another, as often before, prohibited *simony* (the purchase of benefices); another, the holding of benefices by laymen, and from this no dispensations were to avail. Another enforced the due observance of the conduct "proper to pastors" on the part of the clergy, and the wearing of clerical attire and the tonsure. But these irregularities, when condemned, were not thereby at once abolished. There were too many influential persons and (what we should now call) "vested interests" concerned. To help to counteract the general laxity the Pope further sanctioned and ordained, in his decree *Frequens*, that *General Councils* should be held frequently.

One grave reason for this necessary reform was the recurring attempt to make councils and synods, not only independent of, but superior in authority to, the Pope. This originated in the attempts of powerful monarchs to rule the Church, but it was supported by many of the

courtly clergy. In A.D. 1431 *Pope Eugenius IV.* had his authority disputed by the *Council of Basle*,[1] whose members made various unavailing concessions to the Bohemian sects, the outcome of the Hussite heresy.

Later they supported the powerful Visconti of Milan to lead an insurrection in Rome, and the Holy Father had to take refuge in Florence. When in A.D. 1437 *Pope Eugenius* summoned the *Seventeenth Ecumenical Council*, at Ferrara, a body of prelates and clergy at Basle (where the council was still sitting) declared the *General Council* to be schismatic, and themselves elected a layman, a noble of Savoy, as anti-pope.

*Pope Nicholas V.* (A.D. 1447–1455) had the satisfaction of receiving the submission of the rebellious Council of Basle and of the anti-pope in A.D. 1449. The following year was held a Jubilee, and once again thousands of pilgrims flocked to Rome. Though this Pontiff had but so short a reign he accomplished much. He regained the wavering loyalty of the monarchs and rulers of the European States, and the Jubilee signalized the momentary triumph of the Church over the discord of the world. The Pope's devout motto was, "O God, my heart is ready": and his great design and endeavour were (as expressed by his illustrious successor *Pope Pius X.*) "to restore all things in Christ." In him were united high spiritual and intellectual gifts, and he has been called "the first humanist pope" because he captured for the service of religion the richest fruits of intellect and genius. Among other results of his labours was the Vatican Library, which he enriched with hundreds of precious volumes. The Churches of the Lenten "Stations" [2] were repaired and adorned; Fra Angelico was one of the painters commissioned to decorate the

[1] The Council of Basle is ranked as Ecumenical until its session of 1437. Then it was merged in that of Ferrara-Florence.

[2] See Roman *Missal*.

walls; the streets of the city were repaved, aqueducts restored, and many fountains, still a feature of the modern city, supplied. But so rooted in malice were some of the old Roman nobility against the Church that they conspired to murder the Supreme Pontiff. The plot was discovered, but immediately there came the tidings of the triumph of the great external foe, the Turks, and the Pontiff died broken-hearted.

In this period of the Renaissance the Church, through her vicars, especially *Pope Nicholas V.*, *Pope Julius II.* (A.D. 1503–1513), and *Pope Leo X.* (A.D. 1513–1521), is seen taking another great decision. "She remembered her eternal mission; she recalled that she is not only the religion of people still in infancy, and of poor communities, but also that she is to lead to God the rich nations and enlightened civilization. Far from cursing the riches of science and the opulence of arts, . . . she blessed them and wished to make them contribute to the glory of God and the salvation of souls." [1]

Though *Pope Julius II.* is often spoken of as the "warrior-pope" from his resolve actively to defend the Church, or as a great "humanist pope" from his learning and his claim upon art and science for the service of religion, he is remembered by the Church for his missionary zeal. In the newly discovered Americas the Faith was preached, and in A.D. 1511 the first bishopric in the new world was founded at Antillis. Both he and his successor, *Pope Leo X.*, in their intellectual and cultured aloofness from the real needs and actual weakness of the Church in the world, failed to see how the impatience and despondency of the faithful, and the intrigues of the disloyal, were working together, not for the reform, but the destruction of the spiritual power. Yet, but for their "humanism" the art and thought

[1] *The Church at the Turning-points of History*, Kürth-Day.

of the time in its marvellous flowering might have been lost to Christian culture and have become solely pagan. "Rome was already the acknowledged centre of Christendom for antiquity and for religion; under these Pontiffs she began to be also the centre of its art, science and learning." [1] That the visible Church was thereby infected with something of the pagan spirit was perhaps the price paid for rescuing whole regions of the human mind from a spiritual Manichaeism.

**The Eighteenth Ecumenical Council**, A.D. 1512.—*Pope Julius II.* assembled this gathering in the Lateran, and on his death the sessions continued under *Pope Leo X.* Various matters of discipline were discussed and reforms laid down; and the Supreme Pontiff declared the subjection of councils to the authority of the Pope. Condemnation was pronounced on the opinions of certain humanist philosophers who denied the philosophical truth of the immortality of the soul. But there was lacking the earnest conviction that alone could carry out reforms or inspire minds to reject the specious doctrines of pagan speculations.

**Saintly Teachers and Reformers.**—There were many of these even in this period of general laxity; within the Church there was going on perpetually a movement of reform of which little is heard, and of a sustained religious fervour out of which it arose we hear still less. So that it is well to note a few names. One such was *St. Antoninus*, Prior of the Dominicans in Florence and in A.D. 1446 made Archbishop of that city by *Pope Eugenius IV.* His memory is kept fresh to-day in the seat of his see by many episodes in frescoes, and there is shown in the Church of St. Michael in Orte (the famous church of the Guilds) the crucifix before which he used to pray. His charity was unbounded, he was known as "the Father of the Poor," and his preaching and example

[1] *Story of the Church*, bk. vii., ch. ii., Stebbing.

stirred the Florentines to more than their generous wont. Thus he was known to give away his one mule—which would be secretly replaced by some wealthy citizen—and, outdoing St. Martin, he once bestowed his whole cloak on a poor wayfarer. His learning was great; at the Council of Constance he was the papal theologian. It was while *St. Antoninus* was Prior of St. Mark that the walls of the cells were adorned with the work of Fra Angelico.

At the *Council* A.D. 1512 there was also a future Archbishop; the representative of the Irish Church, prelate of Tuam, known in his day as *Flos Mundi* for his learning and piety. He was a scholar of universal knowledge and had been a professor of theology in the University of Padua until, in A.D. 1506, *Pope Julius II.* presented him to the archbishopric. Of him it was said, "*Maurice*, an Irishman, revived all the learning of John Scotus." He was a Franciscan and his fervour led to the founding of many religious and charitable houses throughout the country as well as to a great revival in sacred study.

Another renowned name is that of *St. Bernardine of Siena* (d. A.D. 1444), commemorated in the Church's prayer as having "an eminent love of Thy Holy Name." A contemporary wrote of him, "He converted and changed the minds and spirits of men marvellously; a wondrous power he had in persuading men to lay aside their mortal hatreds." To keep men in mind of Jesus and His love, he had the sacred monogram carved on walls and gateways, pillars and arches, and in Siena itself many remain. An ancient *Spedale* or hospital still cherishes mementoes of *St. Bernardine's* work among the poor of the plague-stricken city; though this work indeed was always that of the Franciscans to whom he belonged. He took part, too, in the reform of the houses of his Order, and in the convent of the *Osservanti* just out-

side the city of Siena is a tiny chapel, once the cell of the saint, with the actual door which he closed upon the world.

The great Dominican, *Fra Girolamo* (Savonarola), of the sister city of Florence became Prior when St. Antoninus was made Archbishop. His Lenten sermons drew crowds of awed listeners, many of whom were moved to penance and reformation of life. But this eloquent missioner, unlike *St. Bernardine*, allowed himself to be entangled in political means for spiritual ends, incurred the censure of the Church, and forgot his obedience. Dangerously he concurred in the political proposal of the King of France to summon a General Council to depose the Pope, then *Pope Alexander VI.* (A.D. 1492–1503), of the Spanish house of Borgia. Hence the tragic close of Fra Girolamo's life; his trial and condemnation by a papal commission and his death at the stake in the central square of Florence (A.D. 1498).

**[Faith and Morals.** — The intellectual awakening known as the Renaissance, that is, the revived study of the classic literatures of Greece and Rome, was so attractive and bewildering to many of the minds of the age, that they were swept off their spiritual balance. Now we are able to see that the Papacy of the time was able to bring about the assimilation of the fresh influences which might have overcome the Faith; but at the time pious souls were more conscious of the spiritual declension of the official Church. Through the course of events the prelates and pastors at the centre of Christendom were outwardly Italian princes living apart from "the care of the churches," political magnates, patrons of art, and housed in palaces. The decay of apostolic fervour, though not universal, was widespread, and the clergy, regular and secular, had lost much of the moral power which had so often restrained evil-doing. Hence, when ardent reformers preached against

the evils of the day they often adopted extravagance of speech and method to counteract the decay of practical piety.

Though the followers of Wyclif and his disciple John Huss had become political agitators as well as religious reformers, their attacks had greater force than they otherwise would have had through the apparent indifference of the ecclesiastical authorities. Canons of Council, until enforced, were useless. Meanwhile laxity of pious practice seemed to be condoned by some of the current usages. For instance, in the *Sacrament of Penance*, while the practice of making a thankoffering, in gratitude and as a sign of real contrition, was of old standing, there had come about a habit of substituting an offering for part of the penance. These *Indulgences*, as was well-known to honest recipients, in no way absolved from the necessity of *real contrition and resolve to amend*. But it served the purpose of the enemies of the Church to represent them as "permissions to sin." In A.D. 1517 special appeals were authorized by *Pope Leo X.* for rebuilding and embellishing St. Peter's, and Indulgences were granted as part remission of penance to all those who contributed offerings. This papal declaration ran through all Christendom, and in Germany seems to have been entrusted to the Dominicans to publish. Some resentment felt by the Augustinians had hasty expression given to it by one of their number, Martin Luther, which led on to a violent attack upon the Papacy, its Supreme Head, and its spiritual jurisdiction. Out of this (the occasion, not the cause) sprang the widespread revolution known as the "Reformation."]

## B

**The Cross and the Crescent.**—Though the Mohammedans had been kept at bay for seven centuries, and

that through the consistent efforts of the Popes, they had conquered many of the eastern lands. In their need both Emperor and Patriarch looked towards the West, and the temporary union of the Greek and Latin Churches accomplished at the Council of Florence (A.D. 1439),[1] was largely due to the Islam menace. When *Pope Eugenius IV.* had proclaimed a Crusade in A.D. 1442, Hungary, the bulwark of Europe, was the one Christian state to respond, and succeeded only in checking the onslaught. *Pope Nicholas V.* gave all the papal revenues for equipping and maintaining a fleet and an army, but was unable to stir the minds of the European sovereigns to unite in a Crusade. Their own rivalries and quarrels absorbed their whole attention,[2]

[1] The Ecumenical Council, removed from Ferrara to Florence on account of pestilence, and afterwards to Rome (A.D. 1442).

[2] Some of the political and civil contests in the monarchies of Europe in this period:

| | | A.D. | |
|---|---|---|---|
| i. France *v.* England | Third period of Hundred Years' War | 1417–22 | *Henry V.* |
| " " | Fourth period of Hundred Years' War | 1422–53 | *St. Joan of Arc* |
| ii. In England | Civil War (Roses) | 1450–85 | |
| In Germany | Hussite Wars | 1421–36 | |
| In Switzerland | Austria *v.* League of Cantons | 1440–46 | |
| iii. France *v.* Burgundy | Acquisition of Burgundy and Brittany | 1461–77 | *Louis XI.* |
| iv. France *v.* Italy | Ducal provinces and Papal States | 1494–95 | *Pope Julius II.* |
| v. Holy League *v.* France | "For preservation of unity of the Church and her patrimony." | 1512–15 | *Pope Leo X.* |

In A.D. 1480, Ferdinand and Isabella established the *Inquisition* in Spain. Like earlier sovereigns in Christendom they regarded heresy as a civil danger no less than a religious offence; and the institution was partly civil and partly ecclesiastical. From its origin in the twelfth century the execution of the sentence had always been the province of the State and it remained so. To determine the guilt or impenitence of the accused there was a "panel" of theologians; in Spain at this time it consisted of Dominicans. Torture was employed to force confession or induce retractation, and the cruel methods sometimes used were similar to those of a century later in

and hardly would they be present at a Peace Congress summoned by the Pope in A.D. 1454.

In A.D. 1453, the Turks under Mohammed the Conqueror, stormed and took Constantinople, and the Church of the Holy Wisdom was degraded into a mosque. The attempted union of the Churches was repudiated by the Eastern Christians, and the Turkish authority appointed a Patriarch supreme over the "Orthodox" Church, but subject to the civil power. *Pope Callistus III.* (A.D. 1455–1458) inherited the daunting task of reanimating Christian fervour to militant action, and again the revenues of the Holy See were devoted to the preparation of a Crusade. *Pope Pius II.* (A.D. 1458–1464) followed up the efforts to send a Crusade with the nobler one of seeking to convert the arch-enemy. With the fall of Constantinople and the ensuing cruelties the Greek scholars fled to Italy, and thence were dispersed among the other European countries, visiting the universities, and being welcomed by monarchs at their courts.

**The Empire and the Monarchies of Europe.**—With the election of Rudolf (A.D. 1273) began the succession of Hapsburg and Luxembourg emperors. *Henry VII.*, of whom so great things were hoped in the early years of the fourteenth century,[1] and Sigismund, his descendant (A.D. 1410–1437), were of the latter house. With *Albrecht II.* the Hapsburg line was restored, and *Frederic IV.* (A.D. 1440–1493), crowned in Rome by *Pope Nicholas V.*, was the last Emperor to receive this papal honour. In A.D. 1493 *Maximilian I.*, by his marriage with Mary of Burgundy (comprising Flanders, and being one of the richest and most powerful States),

England under Walsingham and his agent Topcliffe in the putting-down of Catholicism. The modern sensitiveness to physical suffering had little place in the mind of mediæval Christians, but there was a highly developed sense of sin and of due punishment.

[1] See p. 158.

received immense additions to his dominions which compensated Austria for its loss of Switzerland. In A.D. 1513 a League was formed by *Maximilian* with Spain and England against the growing power of France, which League the Papacy supported.

**France.**—Under *Louis XI.* France had extended her territories greatly, and subdued or bribed into neutrality her rivals and opponents. The English claim to France had been silenced by that astute monarch by large payments to our *Edward IV.* and *Henry VII.* With the armed help given to the League by *Henry VIII.* had revived the old-time desire to snatch at one of the lost provinces (A.D. 1512), but better counsels or the exhaustion of supplies led to peace. The marriage of *Charles VIII.* (son of *Louis XI.*) to the heiress of Brittany added that territory to his crown; but the French attempts to conquer Italy were frustrated. The King's ambitious aims were so supported by ecclesiastics that, under the name of "Gallican liberties," the Church in France sought independence of the Holy See, and nearly became a "national" appendage of the monarchy.

**England.**—The long strain of the French wars and ultimate defeat left an impoverished country in which political and social discontent were expressed only more loudly than the spiritual. A long minority (*Henry VI.*), rival parties in the State, and then the civil wars of Lancaster and York, the York régime, and the final settlement at Bosworth marked a period politically inglorious, but in religious matters not entirely unworthy. *Henry VI.*, "more monk than king," ill-yoked with his turbulent Anjevin consort, was a faithful son of the Church, and the protector of religion and learning, as Westminster Abbey, Eton, and Cambridge reveal. There were great statesmen-ecclesiastics: the Cardinal-Archbishops Beaufort and Bouchier;

Warham of Canterbury, simple, austere, learned, "one of the best of men," according to Erasmus; the scholarly astute Morton, and the unfortunate Wolsey. The otherwise parsimonious *Henry VII.* could be liberal at times; he endowed a chantry at Oxford, went on with that begun by *Henry VI.*,[1] which somehow became attached to his own name, and founded university chairs. In this he but followed inadequately the example of his illustrious mother, Margaret, Countess of Pembroke-Salisbury-Richmond, whose gifts to the universities were munificent. The betrothal of this sovereign's son Arthur to the Infanta of Spain, was an event of great consequence in later days. For at Arthur's death his brother Henry married the Princess Catherine. But in A.D. 1522 the young King *Henry VIII.* had just received from *Pope Leo X.* the title *Fidei Defensor*, for his treatise against the doctrines of Luther.[2]

In his youth *Henry VIII.* had been made lord-lieutenant of Ireland by his father, and from the Anglo-Irish, who had been Yorkist in sympathy, was taken even the semblance of independence;[3] but the Irish people, dispossessed and ignored, were faithful to their chieftains and devoted to the Catholic Faith.

**[Portugal and Spain.**—Ever since *Alfonso III.* of Portugal had expelled the Moors from his land (A.D. 1279) that country had progressed in power and influence. The husband and son of St. Elizabeth,[4] with the King of Castile, had subdued later Moorish invasions, and their successors seized from the infidels a strip of African coast, founding "the Christian kingdom of Algarve beyond the sea." *Pope Eugenius IV.* and

[1] In Westminster Abbey.

[2] *The Seven Sacraments of the Church.*

[3] Poyning's Act; placing the Parliament under the King's Council.

[4] See p. 152.

*Pope Nicholas V.* exacted as the price of their sanction that missionaries should immediately follow the banners of the conquerors. Thus the explorations and discoveries of the new lands were Portuguese, the Infante Dom Henry (" the Navigator ") leading the way, until an Indo-Portuguese empire was founded with Goa as its capital. While Portugal was thus expanding, the sister kingdoms of Castile and Aragon were united by the marriage of *Isabella* with *Ferdinand* (A.D. 1469). And their brightest crown of glory was won after a ten years' war, when they succeeded in expelling the Moors from Granada, their last possession. For seven centuries and more the presence of the infidel had been an affront to the Christian conscience, although at times the warfare against Islam had flagged. For this conquest *Pope Alexander VI.* bestowed on the Spanish monarchs the title " Catholic Sovereigns." The discoveries of Christopher Columbus, under their patronage, led to some rivalry between Spain and Portugal; the same Pontiff arbitrated between them, declaring the boundaries of the lands of each, and they remained in unchallenged possession for some sixty years. This was the origin of Latin America. In A.D. 1516 *Charles I.* became King of Spain, which was rapidly becoming the first power in Europe, and as heir to the Hapsburg realm, with that of Spain, he is known as the Emperor *Charles V.* (A.D. 1519, abdicated A.D. 1556).

**The Renaissance and the Reformation.**—We have seen that the Church in accepting Humanism imperilled her sanctity, but we see also that by her inspired audacity there were consecrated provinces of thought and achievement which otherwise would have been marshalled against religion. The eager study of pagan literature, and the assimilation of pagan ideas (only scotched not extirpated in fourteen centuries of Christian teaching, and ever ready to revive), tended to

banish Christian precept and to destroy the Christian practice built on it. In Italy, the first home of this revival, and in Florence, its chief centre, the elegant extravagances of Humanism flourished alongside of the practices and examples of pious devotion. While *Dante* closed the mediæval period of Christian thought *Petrarch* and *Boccaccio* opened that of the *Renaissance*, the former remaining Christian, the latter becoming frankly pagan. For the pretensions of the extreme Humanists not only exalted the powers of the human mind, but also derided any idea of subjecting them to spiritual control.

In England and in Germany there was a more serious type of thought than in Italy and France, perhaps because there were no great princely families of wide culture, and a more practical outlook. The English scholars, Sir Thomas More, Bishop Fisher, Archbishop Warham, Dean Colet, were devout Churchmen, and each set about adapting the recovered treasures of knowledge to quiet and constructive reform of things as they were. These men were the group which it was the good fortune of the Dutch Erasmus to know, and even his scoffing and critical estimates of churchmen were tempered by their solid virtues. Himself a free-lance, with interests literary rather than religious, this wandering scholar was as restless in his enthusiasms as unstable in his moral convictions. In Germany, as in France, the merely profane revolt against Christian institutions and practice was largely the outcome of his malicious criticisms and satire. Until this became dominant humanistic studies [1] had been pursued by bishops and rectors of colleges, abbots and abbesses, and were part of the educational courses in the

[1] The "New Learning" was a term covering not the revived classical studies, but the heretical theories of Luther and his followers; *cf.* the modern "New Theology."

institutions they ruled. So in France, with Rabelais, prince of scoffers, to whom nothing was sacred, there was the pitiful culmination of the Italian culture which *Francis I.* (A.D. 1515–1547) and his brilliant sister the duchess Margaret of Angoulême had fostered.

In Spain there was a similar revival of study without its pagan extravagances under its noble patron and leader the Cardinal-Archbishop *Ximenes* (A.D. 1436–1527), with whom originated the great *Polyglot Bible* and the University of Alcala. And in every country there was a readiness to listen to new teachings, social, political, and religious, but, while movements of reform were slowly taking shape within the Church, the agitation without was mostly actuated by political or personal motives. This was further provoked by the ostentatious wealth and luxury of ecclesiastics, and the absorption of many of them in political struggles or the patronage of literature and art. Otherwise the teachings of Luther, refuted and condemned, could not have brought about the disastrous rupture.

His invented system of belief, the outcome of his turbulent and self-willed character, in substituting "justification by faith alone," for the Catholic doctrine of right believing the foundation of right doing, cut at the root of devout practice. Not only those who despaired of rectitude, but also those who chafed at all spiritual discipline, could translate the abstract theory into convenient licence. Having shaken off "good works," next freewill went too; but at first there were only the "theses" or articles, insolently affixed to the door of the church, challenging the power of the Pope, the validity of Indulgences, and denying the doctrines involved. The step was the result of the extravagant claims of the agents appointed to spread the news of *Pope Leo X.'s* proclamation, and the indis-

criminate distribution of the documents.[1] Soon there were many ready to support Luther, and for political reasons the Elector of Saxony was one. Driven on by the clamour of the malcontents Luther went from one rebellious utterance to another, stirring up social as well as religious strife. When he burnt the Bull condemning his "theses" in the public square, he had justly incurred the excommunication which followed. This was in force when the Emperor *Charles V.* succeeded *Maximilian I.*, and his first important act was to summon the *Diet of Worms* in order to restore religious peace. There Luther maintained his position with his own interpretation of the Scriptures; and when banished as an "obstinate heretic" continued, from the shelter of his political refuge under the Elector, to issue further writings which fanned the revolutionary sparks to a blaze.

Contemporary with Luther was *Ulrich Zwingli* in Switzerland, whose teaching was equally revolutionary and reached its most blasphemous form somewhat earlier.]

SUMMARY.—The eclipse of the Papacy as the supreme spiritual tribunal during its subordination to France is the central theme of the history of the early part of this period: its restoration, the fresh environment and the new spirit of the *Renaissance*, with the manifold new problems, that of the later. The total result is seen to be the capturing for the sphere of religion of whole provinces of thought and achievement at the cost of the temporary loss of the spiritual character of the rulers of the Church. The pagan spirit and the protestant heresies of the time were alike the outcome of the earlier, and the cause of the later, disloyalties

[1] See "Indulgences for Sale," C.T.S. pamphlet, Rev. H. J. Thurston, S.J.

to the Church. But underneath all these disturbing surface events there persisted the calm current of religious enthusiasm, missionary zeal, and personal holiness, which form and make visible the inner life of Catholicity.

### Books for Further Study.

| | |
|---|---|
| *History of England*, vol. vii. .. .. | Lingard. |
| *General History of the Church* .. .. | Alzog. |
| *History of the Renaissance Popes* .. | Rev. J. Rickaby, S.J. |
| *History of France* .. .. .. | Kitchin. |
| *History of Rome*, bk. ix. .. .. | Gregorovius. |

### Books to Read.

| | |
|---|---|
| *Christ in the Church*, pt. iii. .. .. | Mgr. R. H. Benson. |
| *The Christians and the Moors in Spain* | C. M. Yonge. |
| *Life of Columbus* .. .. .. | (Various authors). |
| *Aspects of the Renaissance* .. .. | J. M. Stone. |
| *Mediæval Guilds* .. .. .. | E. M. Clarke. |
| *English Gilds* .. .. .. .. | Toulmin-Smith. |
| *Mores Catholici*, or *The Ages of Faith* .. | Kenelm Digby. |
| *Dante's Letters* (*Latin Works of Dante*) | *tr.* P. H. Wicksteed. |
| Various Essays in *Monastic Life in Middle Ages* .. .. .. .. | Cardinal Gasquet. |
| *Dante* .. .. .. .. .. | E. Gardner. |

# PART III

## A.D. 1523–1925. MODERN CHURCH HISTORY

### PERIOD VII.—A.D. 1523–1789

### CHAPTER XII

### A.D. 1523–1648. THE DISRUPTION OF CHRISTENDOM

#### A

**The Holy See.**—This century, which saw the disastrous breaking away from the unity of the Church of many of the Christian states of Europe, and the substitution of civil absolutism for the supremacy of the Holy See, saw also a great revival and purifying of the spiritual life, and the restoration of the Papacy as the guardian and exponent of Faith and Morals.

*Pope Adrian VI.* (A.D. 1522–1523) brought to the Chair of Peter the austerity and devotion of the scholar and the monk, and he transformed the papal court from splendour to simplicity. His reforms of ecclesiastical abuses met with opposition from the holders of purchased benefices and sinecure offices. His successor, *Pope Clement VII.* (A.D. 1523–1534), found little success attend his proposals at the *Diet of Spires* (A.D. 1526), and the following year began the contest with Henry VIII. Though he had been married to Catherine of Aragon

for twenty-three years, Henry now desired to have the marriage annulled. These canonical dispensations were sometimes granted, but Henry's plea that, as his dead brother's betrothed, his wife was within the forbidden kinship, was a mere excuse to gratify his infatuation for a lady of the Queen's court. While showing great patience and consideration, the Pope refused the dispensation and the King's moral downfall, which had already begun, proceeded apace. With it, too, went on the long tale of sacrilege and cruelty against the Church in this land.

Undoubtedly the Supreme Pontiff recognized the peril of his constancy, but (as later generations have had to confess) the failure of the Holy See to uphold the moral law would have been an even worse catastrophe than the forced apostasy of a country. In the first year of the reign of *Pope Adrian VI.* preparations were begun for the assembling of a Council, and in A.D. 1545 *Pope Paul III.* (A.D. 1534–1549) summoned the *Nineteenth Ecumenical Council*, of Trent. It sat for eighteen years, with various interruptions through wars and pestilence, and was held under five pontificates.

*Pope St. Pius V.* (A.D. 1566–1572) spent himself in enforcing the legislation of the Council, the revision of the Liturgy, the restoring of the Breviary as an obligation on all the clergy, and in requiring that bishops should hold only one benefice and should reside in their sees. In the countries which still kept the Roman obedience he vigorously suppressed heresy. He consistently urged and supported the wars against the Turkish infidels, and banished many barbarous amusements from the social life of the people. Also, on account of the great scandal caused by the methods of publishing the Indulgences of the Holy See, he abolished the custom.

During the pontificate of *Pope Clement VIII.* (A.D.

1592–1605) there took place the Jubilee of A.D. 1600. The thousands of pilgrims who thronged to Rome for its celebration manifested the depth and extent of the Catholic revival. This Pontiff instituted the devotion of the *Forty Hours* in reparation for irreverences towards the Blessed Sacrament. He founded in Rome the *Collegium Clementinum* for priests, and the *Scots College* for the training of missionaries for Scotland.[1]

*Pope Gregory XV.* (A.D. 1621–1623) was also an ardent supporter of the Missions of the Church, placing them under a special body of cardinals (*Congregatio propaganda Fide*), and in the Urban College he established a seminary for the training of the youths of all nations as missionaries. The immense fields of work in the New World, in India, in Japan, and in China needed many labourers, and they were marvellously forthcoming.

Under *Pope Innocent X.* (A.D. 1644–1655) the *Jansenist* trouble began.[2]

**The Roll of Saints.**—Against the dark background of heresies, religious revolts, and national forgetfulness of God, there stand out some shining personalities. Many new orders were founded: by Matteo Bassi (A.D. 1528), the *Capuchin Franciscans;*[3] by *St. Peter of Alcantara* (A.D. 1539), to increase devotion to the Blessed Sacrament, the *Discalced Observants;* by *St. Philip Neri* (A.D. 1574), the *Oratorians*, to marshal workers for the glad service of God, "I will have no scruples, no melancholy in my house," he declared; with various others. *St. Charles Borromeo*, Archbishop of Milan and worthy successor of St. Ambrose in that glorious See, besides his tender and strict administration of his diocese, his personal works of mercy in helping and teaching the sick and the poor,

[1] The unopposed accession of James VI. to the English throne led to a harsher imposition of the penal laws against Catholics.

[2] See Appendix C.13. [3] See Appendix F.

founded schools for children, seminaries for youths, and a congregation of *Oblates*, or secular priests vowed to perfection (A.D. 1538–1616). He was one of the leading Fathers at the Council of Trent, earnest in pressing reforms, and unflinching afterwards in carrying them out. There was *St. Angela of Brescia*, founder of an Order of nuns for the care and education of children, dedicated to *St. Ursula* and hence known as the *Ursulines*. There was, too, *St. Teresa* (A.D. 1515–1582), who with *St. John of the Cross*, founded the strictly enclosed Contemplative Order of Mount Carmel, in this returning to the original ideal of the Order.[1] The spiritual experiences of this saintly mystic, her writings and her letters, in which she counselled and instructed devout souls desirous of perfect union with God, have been, and are to-day, among the most treasured possessions of Catholic literature. The Church commemorates her in the Mass for her feast (October 15) in lofty phrase: "The Lord gave her wisdom and understanding exceeding much, and largeness of heart, as the sand that is on the sea-shore." Her helper, and confessor to her convent at Avila, *St. John of the Cross*, like herself of Spanish birth, established in a lowly hovel the reformed (or Discalced) Carmelite friars. In the spiritual enthusiasm born of the rejoicing at the expulsion of the infidel from their land, the Order grew so rapidly as to displease the older section, and *Fray Juan* was seized and imprisoned at Toledo as a rebel. Shut in a cell with only a high loophole to admit air and light, he gave himself up to continual prayer, and was rewarded with great interior peace and joy. There he composed his *Spiritual Canticle*. After his release he wrote various treatises, the best known of which are the *Ascent of Mount Carmel* and the *Obscure Night of the Soul*, besides poems and letters (A.D. 1542–1591).

[1] See Chapter IX., p. 139.

Another son of Spain, the young soldier *Ignatius Loyola* [1] (A.D. 1491–1556), reading the *Lives of the Saints* while recovering from a wound received in battle, was moved to design an Order of spiritual soldiery; martial, disciplined, trained to endure hardness, and to dare everything in the way of peril or suffering *ad majorem Dei gloriam*. There was no lack of eager disciples when in A.D. 1534 *St. Ignatius*, now a Master in Arts of the University of Paris, founded there his little *Society of Jesus*, numbering nine besides himself, likewise professors. Two names of these are known to Catholics in all lands: that of *St. Francis Xavier*, the great missionary to the Indies and elsewhere, and that of *St. Peter Favre*. In A.D. 1540 *Pope Paul III.* sanctioned the Order in his Bull *Regimini*. The Order spread from Spain, its birthplace, to Italy, Belgium, and Germany; in France it met with opposition (partly political on account of its Spanish origin), and incurred disfavour for its defence of the Faith against the Jansenists. But the connection of the Society with this country is its great claim on the gratitude of English Catholics. While *Henry VIII.* was planning his "divorce" *Ignatius* was kneeling before the Pope for his benediction; when the apostasy of the King and—as far as he could bring it about—his realm was complete, the enthusiast was admitting one after another of the noble sons who were to uphold the Standard of Christ, and sending out the earlier of his manifold missions. Besides those named above, there were *St. Alphonsus Rodriguez*, who died at a great age after his missions to Japan; *St. Francis Borgia*, of the noble Spanish family to which *Pope Callistus III.* and *Pope Alexander VI.* had belonged, who entered the Society as a lay brother and later became its Master-General. Others there were, combating heresy and its heathen offshoots in Germany and

[1] Don Inigo Lopes Ricalde y Loyola.

the Low Countries, or keeping the Faith alive in Scotland and Ireland.

From the year A.D. 1585 the names of the Fathers of the Society form a large proportion of the Catholic martyrs under the Tudor penal laws. These heroic men, taking up the task of the two hundred Franciscans martyred before A.D. 1585, braved every indignity and torture, and suffered and died with smiling fortitude. The stories of Blessed Edmund Campion, Father Robert Parsons, and Father John Gerard make an epic of adventurous devotion. The history of the *Society of Jesus* ("Jesuits," like "Christians," bestowed in ridicule, has become a term of honour) contributed much to give Spain, with Italy, the distinction of having the greatest number of Christian saints. *St. Ignatius* is said to have prayed that his Society might "always suffer from persecution," and for centuries his prayer was fulfilled. But he could little have imagined, as he knelt making his vows in the Church of St. Denis, that within fifty years a principal task of his followers would be to keep alive, in countries whose rulers were faithless, the knowledge of the Catholic Faith. From the Roman College, which he founded in A.D. 1551, and from the German College (A.D. 1552) came year after year the unflinching champions of the Truth.

There is still another name that must be mentioned, that of *St. Francis de Sales*, who was born twenty years after the French heretic *Calvin* had triumphantly established his harsh system at Geneva, and three years after his death. It was part of this saint's life-work to convert thousands of Swiss Calvinists, and in A.D. 1602 he became Bishop of Geneva. With the holy *Jane Frances of Chantal*, he founded the Order of the *Visitation of Mary*.

The name of *St. Vincent de Paul* is kept alive to-day by the pious brotherhood which, in modern times, has

grown out of his original foundation, the *Society of St. Vincent*, Priests of the Mission.[1] Its strenuous humble work in the great centres of industry and sordid misery suggests little of the romantic career of the young *St. Vincent*. Captured by Barbary corsairs, he converted his owner and devised their escape. Then, as chaplain to the galleys, he saw one of the worst features of penal servitude, and voluntarily wore the chains and took the oar of a youth whose weeping mother cried for God's mercy. He roamed the streets of old Paris at night to rescue the unhappy babes put out to die; to-day thousands of *Sisters of Charity* carry on his works of mercy in caring for children, the sick, and the poor.

[**The Council of Trent**[2] (A.D. 1545–1563).—As in history, so in the development of Catholic doctrine and discipline, the *Council of Trent* is a principal landmark. The early years of the assembly were occupied with matters of dogma, the urgency of clear definition being great through the progress of the "reformation." The doctrines of *Original Sin* and *Justification* were defined; and the place of the Sacraments in the Christian system laid down. It was declared, as preliminaries, that:

(i) Tradition, as well as Scripture, is a fountain head of the Faith;

(ii) The interpretation of the Scriptures is the province of the Church;

(iii) The Vulgate is the authentic version of the Scriptures.

Thus the heretical claims that (i) in Scripture alone can be found the Christian doctrines; (ii) that private interpretation is permitted; and (iii) that recent

[1] Known also as *Lazarists* from the name of the College presented to them.

[2] The Council sat A.D. 1545–47 at Trent; 1547, Bologna; 1549, suspension of sittings; A.D. 1551, Trent; suspension, A.D. 1552–1561: resumed at Trent, A.D. 1562–65.

"reformed" versions of the Bible may be used were refuted. In defining the place of the sacraments the Council declared that "the Seven Sacraments embrace all life and all the degrees of its development. They are the foundation of every hierarchy; they make known and communicate grace, in fine they complete the mystical relation which approximates man to God." Among the disciplinary regulations as to their administration there was the strict restoration of *Communion in one kind only* for the laity. The duties of bishops and priests were defined and regulated; the holding of synods and councils ordained, and the institution of seminaries required. Indeed, the system of reform reached from the Roman curia itself to the charge of the most insignificant body of laity. The Sacrament of marriage was regulated so that its sanctity might be understood and realized, and upon the clergy was laid the obligation of perpetual celibacy. The gathering, of two hundred and sixty-five Fathers, was equal in importance to that of twelve hundred years before, at Nicæa, and was dissolved on *Pope Pius IV.* confirming the decrees. These were accepted by the Empire, the Catholic princes of Germany, Spain, and Portugal, and their territories in the Netherlands. France demurred for a time to the disciplinary decrees as to plural benefices, the court prelates sheltering behind "Gallican liberties." A contrast was shown in the immediate promise of obedience made by the Patriarch of Eastern Assyria, a branch of the Chaldean Church.

**Catholic Devotion and Practice.**—The Feast of St. Joseph was added to the list of universal feasts and holy days of obligation during this period, but a general tendency was to limit the number of such. In A.D. 1642 *Pope Urban VIII.*, in his Bull *Universa*, fixed the number of general feasts at thirty-two, those of national and diocesan saints being in addition. On many of

these work was permitted after Mass. The law and the appointed days of fasting were unchanged, and those of abstinence still included Saturday, still also a day of preparation for Sunday and "Of Our Lady." The *Council of Trent*, in its legislation concerning the Sacraments, besides declaring the indissolubility of marriage (denied by the Protestants) ordained that the Sacrament must be publicly administered.]

## B

**The Papacy and the European States** (1523–1648).—When this period opened there were reigning three sovereigns of similar years and outlook: *Charles I.* of Spain (the Emperor *Charles V.*), *Francis I.* of France, and *Henry VIII.* of England. Each became possessed of wide dominions or a well-filled treasury—*Charles V.*, indeed, of both; and each had believed himself to be a suitable successor to the Emperor *Maximilian*. In the Chair of Peter, until the preceding year, A.D. 1522, was *Pope Leo X.* princely, gifted, but permitting the external matters of his great office to encroach upon his spiritual functions. With discriminating judgment he had upheld *Charles I.* in his claim to the Empire, arranged with *Francis I.* a *Concordat* which should harmonize the relations of Church and State in France, and acknowledged *Henry VIII.'s* services to Catholicity in bestowing on him the title of *Fidei Defensor*. *Pope Leo's* successors were to see the first of these mighty rulers retire, weary and disillusioned, to a monastery, leaving his throne to his son, the next allied with the infidel Suleyman against the Christian Emperor, and the third, excommunicated and defiant, pursuing a course of unparalleled wickedness and cruelty.

During A.D. 1521–1541 there raged the wars between *Charles V.* and the disappointed *Francis I.*,

mostly fought out on Italian territory and in the Netherlands. *Henry VIII.* lent his vacillating support to *Francis I.*, and this, together with the indignity put upon the Spanish royal house by his repudiation of Queen Catherine, led to the discord between Spain and England which in later years, with other aggravations, brought about the invasion of the Spanish Armada. During the contest between France and Spain the revolting German States, uniting in the *Smalkaldic League*, secularized the ecclesiastical offices, plundered the churches, shook off the papal authority, and defied that of the Emperor. The anarchy of the individual towns shared in the political and religious anarchy of the States of the League, and the dying Luther (A.D. 1546), seeing something of the effects of his revolt, protested that "Wittenberg is worse than Sodom."

In A.D. 1555, after a nine years' struggle between the Emperor and the Protestant states, a dark story of intrigue and treason, there was a truce declared and the *Peace of Augsburg* proclaimed. This established the supremacy of political authority over religion: whatever the religion of the ruler, that must be the religion of his subjects. In England a similar theory prevailed; Henry VIII., having established himself as despot,[1] married and executed one miserable woman after another, swept from his path his Catholic statesmen, and put in their places unprincipled servants. He replenished his treasury by the confiscation and spoliation of Church and monastic property, broke up the Guilds, and induced a time-serving parliament to extend the law of treason so that it covered any opposition to his royal caprice. Under his tyranny perished *B. John Fisher* (A.D. 1535) and *B. Sir Thomas More*, 200 Franciscan friars, 18 Carthusians, the Abbots of Glastonbury,

[1] A.D. 1534, Act of Supremacy passed; 1535, *Renunciatio Papæ*; 1539, the Six Articles.

Reading, and Colchester (A.D. 1539), the Pole family, including the aged *B. Margaret* Countess of Salisbury, as Catholics. There were also proportionately the same murders of the sectarians; Lutherans and Zwinglians suffered greatly.

During the next reign (*Edward VI.*, 1547–1553) the State-Catholicism gave way to State-Protestantism, and with the *Act of Uniformity* (A.D. 1549) and the substitution of the Book of Common Prayer for the Missal, and the *Forty-two Articles* for Henry's *Six Articles* of religion, the formularies of Catholic worship were swept away. Its abolition took time, in spite of the deprivation of Catholic prelates, Gardiner, Bonner, and Tunstall; and there were risings in many parts of the country. An extract from a diary of A.D. 1549 gives a notion of the state of things: "The Oxfordshire papists are at last reduced to order, many of them having been apprehended and some gibbeted and their heads fastened to walls." The temporary restoration of the Catholic order under *Queen Mary*, and the total extinction under her successor, *Elizabeth*,[1] form the chequered history of the latter half of the sixteenth century. The Archbishop of Canterbury, Matthew Parker, who received consecration from an heretical bishop (Barlow), was the first of the Primates of the national Protestant Church of England. The perfidies and cruelties of Elizabeth and her ministers, her treatment of Mary of Scots, and her foreign interventions against the Catholic Faith brought about the Bull *Regnans in excelsis* of *Pope Pius V.*, A.D. 1570, excommunicating her.

The Protestant Reformation in Scotland was, as elsewhere, mainly political. The connection of the country with France in earlier days had led to the Scots

[1] By A.D. 1588 the reign had seen the death or imprisonment of 1,200 English Catholics; in the succeeding years there were 142 priests executed and 90 died in prison, besides 62 laymen executed and hundreds of others imprisoned till death.

prelates supporting the anti-popes, and as they were often lay-barons as on the Continent, the decay of spirituality in the Church made it an easier prey. *Henry VIII.* failed in his attempt to annex the country by the marriage of Edward Prince of Wales to the young Mary Stuart, but with *James VI.* the union of the crowns took place. The last Catholic prelate was Cardinal Beaton, murdered in A.D. 1547. No respite in the persecution of Catholics resulted from the union; nor under *Charles I.*, although he married a Catholic princess; yet during the Civil War the Catholics remained faithful to the Crown. Meanwhile, in Scotland the Calvinism of John Knox had become established by force, and the attempt of *Charles I.*, through Archbishop Laud, to introduce the Book of Common Prayer and episcopal government resulted in the establishment of the *Covenanters* and an independent civil control.

No such complete severance from the unity of the Catholic Church took place in the case of Ireland. *Henry VIII.* had himself proclaimed King of Ireland (A.D. 1541) and made an apostate monk Archbishop of Dublin.[1] Throughout the whole Tudor period proscription and persecution were employed by the English rulers, but the earlier affliction of an Anglo-Irish settlement in the midst of a native Irish population prevented the same uniform methods of compulsion as in England. An unexpected tribute occurs in the poet Spenser's *View of the Present State of Ireland.* "It is great wonder to see the odds between the Papish priests and the ministers of the gospel; for they spare not to come out of Spain, from Rome, and Rheims, by long toil and dangerous travel hither, where they know peril of death awaiteth them . . . whereas some of our idle ministers

[1] There were five hundred and thirty-seven religious houses in Ireland at the Dissolution.

. . . without pains and without perils will neither . . . for any love of God nor zeal for religion, be drawn forth from their warm nests." [1] The same policy of "plantations" of aliens in Ireland and the expulsion of the natives held good during the first forty years of the seventeenth century. Then the *Irish Confederation* of A.D. 1642 and the *National Synod* of bishops and clergy, made a noble stand *Pro Deo, Rege et Patria Hiberni Unanimes;* and *Pope Innocent X.* appointed Cardinal Rinuccini his nuncio in Ireland (A.D. 1644).

On the Continent the rest of the period after the closing of the *Council of Trent* saw a succession of wars between states, between parties, and between revolting peoples and their oppressors. The *Wars of Religion* raged in Germany, Denmark, and France for years, and were succeeded by the *Revolt of the Netherlands* and the *Thirty Years' War*, and always the mingling of religious and political grievances and motives embittered the strife. The religious *Peace of Augsburg* had been violated by the Calvinists; various Diets re-affirmed its principles but could not enforce them, hence leagues and counter-leagues, alliances and treacheries, victories and defeats make up the confused story of the period. The *Thirty Years' War* (A.D. 1618–1648) developed into a struggle between the Bourbons of France and the Hapsburgs of Austria and Spain. France had had her own internal troubles in the politico-religious *Huguenot* movement, and had crushed it with amazing cruelty, culminating in the Massacre of St. Bartholomew, and followed by civil wars. The leader of the victorious party, *Henry of Navarre*, was crowned at Chartres in A.D. 1593 and professed himself a Catholic, publishing his decree of toleration (*Edict of Nantes*) five years later. His successor, *Louis XIII.*, with the powerful help of

[1] Probably written about A.D. 1595. Spenser had the Castle of Kilcolman and 3,028 acres of the forfeited Desmond estates.

Cardinal Richelieu, had made France the leading power in Europe, and our period closes with *Louis XIV.* on the throne, and the Franco-Spanish strife unaffected by the *Peace of Westphalia*, A.D. 1648. Part of the religious settlement by this treaty involved the principle *cujus regio, illius religio*, and from this theory of secular absolutism *Pope Innocent X.* withheld his sanction.

**[Church and State.**—The history of this period fully bears out the assertion that "The Empire did not become Christian." It remained pagan at heart even with Catholic emperors, Catholic peoples, Catholic legislation. While assuming the garb of Catholicity it did not absorb its spirit. "The old pagan principle of the divinity of the State lived on, with its corollary the principle of the unlimited power of the sovereign." [1] And the heretical and profane teachings of the "reformers" in religion played into the hands of every ambitious ruler impatient of the restraining counsels of the Church. Not that the reign of absolutism was due solely to the designs of ambitious monarchs. There was, "proceeding from the whole community, a worship of civil authority." [2] And it coincided with revolt against the spiritual power which was throughout its history a living protest against the absolutism of civil government. Nor were the political effects the most important, though our history books are apt to pay most attention to them. In the sad phrase of a modern writer, "Europe becomes secular." [3] No longer is *respublica Christiana* the proud, if faultily held, conception of the federated peoples of Europe. The Catholic Church had mothered and fostered the individual kingdoms which arose out of the ruins of the Roman Empire, had taught and trained them, had cherished and pardoned them as dear, though

[1] *Les origines de la civilisation moderne*, vol. i., ch. v., Kürth.
[2] *Europe and the Faith*, ch. viii., H. Belloc.
[3] *The Story of the Catholic Church*, ch. v., Stebbing.

often rebellious, sons and daughters. Now many shake themselves free from her counsels, some depart from her household.

An outstanding evidence of the prevailing "pagan principle" in the European states is the slackened fervour with which the inroads of the infidel Turks were repulsed. Indeed, *Francis I.* invoked the aid of Turkish arms in his contest with the Emperor (A.D. 1535), and the Protestant States in Germany refused to take arms against the invader unless the suppression of the Catholic Church in their territories were granted. A victory at Tunis (A.D. 1534) had been the happy result of the enterprise of *Charles V.*, stirred thereto by *Pope Paul III.*; the gallant defence of Rhodes and the later holding of Malta have been the themes of heroic story. But in A.D. 1543 *Francis I.* had brought the Turkish fleet threateningly to the coasts of Italy and Provence. The last act of the great *Pope Pius V.* was the inspiring of *Don John of Austria* to undertake an expedition, and, with the aid of the Knights of Malta, the Christian squadron defeated the Turks at Lepanto (A.D. 1571). The invocation *Auxilium Christianorum* in the Litany of Loreto commemorates the answer to prayer of this victory. A Protestant writer of the nineteenth century says, "It must always be an honour to the Papacy that it asserted a policy which was for the benefit of Europe as a whole."[1] But in later history we shall see how other policies have prevailed, to the exceeding detriment of the welfare of Christendom.

It is sometimes brought against the Catholic Church that officially she discourages the acquisition of knowledge, and especially of the natural sciences, and in support of a groundless charge is brought the instance of *Galileo Galilei* (A.D. 1564–1642). The work of this mathematician was rather that of popularizing astro-

[1] *History of the Papacy*, Creighton.

nomical knowledge than adding to it. Cardinal Nicholas Cusa, a century before, had taught the Copernican [1] system of astronomy, which gave a systematic explanation (not proof) of the motions of the heavenly bodies. As professor at the University of Padua, Galileo made real advances in applied mathematics, and his invention of a telescope brought him immediate fame.[2] This led him to publish various theories discussing the Copernican system, and using intemperate expressions, besides attacking the interpretation of Holy Scripture. *Pope Paul III.* (A.D. 1534–1549) had accepted the dedication of the treatise [3] of *Copernicus;* it was the task of *Pope Paul V.* (A.D. 1605–1621) to admonish *Galileo* to refrain from further publication of his views. Several years later *Galileo* broke his promise so far as to publish in *Dialogue* form a discussion of the two great systems of the world, and offensively to impugn current beliefs. The Inquisition ordered now complete silence on his part and imprisonment. His friend and patron *Pope Urban VIII.* interpreted this as honourable confinement, and in the Trinità dei Monti in Rome, at Pisa, and at Florence, Galileo quietly pursued his studies and completed his greatest work, *A Dialogue concerning Two New Sciences.*

*Galileo*, like his greater predecessor *Copernicus*, had received from the monastic schools of learning the instruction which made possible his further discoveries (which were not astronomical). In an age when it had not become possible for popularizing agencies (such as the modern Press) to hasten to proclaim scientific theories as established facts, judicious minds welcomed the restraint which the Church imposed upon their indiscriminate publication. Often since has been realized the need of such.]

[1] Nicholas Copernicus, A.D. 1473–1543.
[2] *History of Mathematics*, ch. xiii., W. W. R. Ball.
[3] *History of Astronomy*, ch. iv., A. Berry.

## CHAPTER XIII

### A.D. 1649–1789. Pope Innocent X. to Pope Pius VI.

### A

**The Holy See.**—Most of the pontiffs of this period were confronted with the subtle and elusive disloyalty of the *Jansenists*. The teaching of *Cornelius Jansen*, Bishop of Ypres, was one of the results of the revived study of theology. It concerned principally the doctrine of Grace, especially as laid down by St. Augustine ; [1] and the controversy lasted nearly a century before the Jansenists, who were strongly opposed by the Jesuits, were convinced, and submitted. *Pope Urban VIII.* (A.D. 1623–1644) had condemned the Bishop's treatise but, though the papal censure was officially received in France, the private propagation of the heresy continued. With it is connected the name of *Pascal*, a scholarly member of the community at Port Royal where, under the Abbé de Saint-Cyran and a "reformed" branch of Cistercian nuns, the cult of *Jansenism* persisted. Seven pontiffs during the eighty years after *Pope Urban's* condemnation issued Bulls against the teaching and its heretical offshoot *Quietism*.

*Pope Alexander VII.* (A.D. 1655–1667) immediately on his accession received the dutiful homage of *Christina, Queen of Sweden*, a leading Protestant state. She had resigned her crown to her cousin, abjured *Lutheranism*, and became a devout Catholic. *Pope Clement IX.*

[1] See Appendix C.13.

(A.D. 1667–1670) was met with the policy of "respectful silence" by the Jansenist sympathizers;[1] a kind of spiritual disloyalty akin to the rejection of papal authority comprised in the term "Gallicanism." A direct outcome of this spirit was the action of the French King, *Louis XIV.*, in claiming the revenues of vacant benefices and the right of appointing bishops to fill them. Under *Pope Innocent XI.* (A.D. 1676–1689) the matter came to a head. In a great assembly of the French clergy in A.D. 1682 the claim was conceded to the royal demand that "the King is subject to no ecclesiastical power"; thus the disposition of benefices, like that of other honours and estates, was in his hands. The resolutions which proclaimed the Church no longer mistress in her own house were known as *The Four Articles.* The claim was persisted in for eleven years, but under *Pope Innocent XII.* (A.D. 1691–1700) the King retracted it. He had previously revoked the *Edict of Nantes* without reference to the Holy See, finding that the Huguenots were as disaffected to political as to religious authority. Thus royal absolutism expressed itself with scarcely any check.

The Jansenist teaching was again condemned by *Pope Clement XI.* (A.D. 1700–1721) in his Bull *Unigenitus*, and the Religious of Port Royal withholding their obedience, the convent was suppressed (A.D. 1710). While the Holy See had indulgently waived various external points concerning revenues from benefices and royal bestowals, it met with a refractory spirit in other matters. The work of a French theologian incurring papal censure, the remonstrance was met with demur and argument. And a commission of prelates, having completed a revision of the Breviary, and introduced changes on literary grounds, persisted in maintaining

[1] The Pontiff met the curious submission with lenity and the controversy ended for a time. This is known as the *Pax Clementina.*

the "Gallican rite" apart from the sanction of the Holy See.

During the reign of *Pope Clement XIV.* (A.D. 1769–1775) the *Society of Jesus*, whose undaunted support of the Faith, fearless advocacy of the rights of the Church, and independence of praise or blame had aroused opposition and enmity, was suppressed. The Jesuits had been the resolute opponents and ever vigilant denouncers of the *Jansenists* in France. Political friction in Portugal and in Spain, and active enmity against them in the Bourbon states of Italy, led to the expulsion of the Order from those territories by the political rulers; and in the pontificate of *Pope Clement XIV.* a rebellious France demanded its expulsion or suppression. For the peace of the Church, in A.D. 1773 this Pontiff disbanded the Society. Its members might join other orders or become secular priests, but their existence as an Order for a time came to an end in Western Europe.

In 1775 *Pope Pius VI.* began his long and troubled reign of twenty-four years. Immediately upon his accession he proclaimed the Great Jubilee of that year and once again Rome was thronged with pilgrims. To protect the Religious Orders from the intemperate reforms of the *Emperor Joseph II.*, the Pontiff undertook a journey to Vienna in A.D. 1782, but in spite of his protests all the contemplative Orders were suppressed. In the Catholic states of Germany there were prelates who maintained similar theories to those known as "Gallican" in France, and in A.D. 1786 a memorandum was issued by them containing articles involving the principle of an independent Church of Germany.

**Saints and Scholars.**—In this age of intellectual activity the best minds were by no means all of them subtly rebellious towards authority. Then, as ever, the Church encouraged and her sons spread about sound

learning. Then was founded the institute of the *Christian Brothers*, by *Ven. Jean Baptist de la Salle* (A.D. 1674–1719) for the training of neglected youth. He was Canon of Rheims and a resolute opponent of the Jansenists, who were nearly able to ruin his work. There was the Spanish saint *Alphonsus Liguori* (A.D. 1696–1787), founder of the *Congregation of the Most Holy Redeemer* (Redemptorists), one of the few of her sons whom the Church has honoured with the title of Doctor for his learning and zeal. Then, too, lived the humble *Margaret Mary Alacoque* (A.D. 1647–1690), to whom was vouchsafed the revelation of the devotion to the Sacred Heart.

This was the age of great preachers, and among them were *Bossuet*, Bishop of Meaux; *de la Mothe Fénelon*, Archbishop of Cambrai; the Jesuit *Bourdaloue*, and *Massillon*, Bishop of Clermont. All these were men of wide learning: *Bossuet*, besides his sermons—which included Lenten courses to the religious Orders, panegyrics of St. Paul, St. John Baptist, and St. Bernard, and funeral orations—wrote a *Universal History*, treatises on government, logic, and philosophy for his apathetic pupil the Dauphin, and to his works many later writers were deeply indebted. While himself a supporter of the most absolute form of government, he taught that the Church respects any civil authority which is established for the good of its subjects and itself observes the dictates of justice. The devotional writings of *Archbishop Fénelon* are still the spiritual counsels of many, and not only those of his own country. His large-heartedness and introspective temperament entangled him in the *Quietist* doctrines popular among the Jansenists (A.D. 1697), but when his treatise *On the Interior Life* was condemned, he submitted with generous renunciation; delivering from the pulpit of his cathedral a sermon on "Authority," and publicly

declaring his complete retractation. Both these great prelates were deeply concerned with the importance of education: Bossuet's *Knowledge of God and of One's Self*, written for the young prince, and Fénelon's *Telemachus*, a story-treatise on princely learning and responsibility, for the instruction of the King's grandson,[1] are still valued for their insight and sincerity.

In England there was *Dr. Challoner* (A.D. 1691–1781), missionary and writer, keeping alive the Faith among scattered groups of Catholics, who met for instruction, and even for the celebration of the Holy Mysteries, in taverns and hovels. And always he was writing books to help and inspire his flock. His commentaries on Holy Scripture, on *The Imitation of Christ*, his compilation of the *Garden of the Soul*,[2] and many others, are still known and valued. He and his priests invariably wore lay dress, and often disguises of various kinds to enable them to go unsuspected into the poor quarters of his charge. A constant friend was *Alban Butler*, whose *Lives of the Saints* and *Memoirs of Missionary Priests* have helped to inspire many to active work and sacrifice.

A great preacher, Blessed *Jean Eudes*,[3] in A.D. 1644, anticipated a modern feature of merciful social work in founding the *Sisters of Refuge*.

## B

**[The Church and Secular Europe.**—The terms of the *Peace of Westphalia* (A.D. 1648), which aimed at an international, a religious, and a political settlement, left the Empire with but a shadow of its former authority, and its rulers henceforth are territorial monarchs only of Austria (and Hungary). Also they overrode various rights of the Church, against which *Pope Innocent X.* in

[1] Afterwards Louis XV. A.D. 1715.

[2] An edition of A.D. 1759, the eighth, contains much solid instruction not included in the familiar small versions of to-day.

[3] Canonized in A.D. 1925.

his Bull *Zelus domus Dei* protested. The *Peace* left declining Spain and rising France still at war, but twelve years later *Louis XIV.* married the Infanta *Maria Theresa* of Spain. It recognized the *Independent Provinces* of the Netherlands, whose ruler, *William of Orange*, had married the Stuart princess Mary, daughter of *Charles I.*; but the southern (Catholic) provinces clung to Spain. The dreaded foe was now (A.D. 1660) not Spain but France, and *Louis XIV.*, with his able generals, his gifted ecclesiastical statesmen, and his clever and unscrupulous diplomacy aimed at making France, not merely the first power, but the sole power of Europe. There ensued what are candidly termed his "Wars of Spoliation," in which, as alliances broke, his chief opponent was *William Prince of Orange*, the last Stadtholder. Of the *Independent Provinces* Holland was the most influential. Meanwhile England had survived the Cromwellian tyranny, welcomed the restoration of the Stuart monarchy and, from the carefully fostered Puritan hatred of Catholicism, and hence of Spain, was now entangled in the political net of *Louis XIV.* The sordid story of intrigue and plotting always had for its chief motive an unreasoning hostility to the Church. Her priests and her children were proscribed, persecuted, martyred; in A.D. 1680–1681, eight priests, *Lord Stafford*, and the *Venerable Oliver Plunket*, Archbishop of Armagh, after indignities and malicious injuries untold, were executed at Tyburn. For thirty years English Catholics had been without a representative of the Holy See when, in A.D. 1685, *Pope Innocent XI.* sent a Vicar Apostolic.[1] Three years later the country was divided into four districts, over which four bishops presided. The tardy repentance and submission of *Charles II.* and the honest if injudicious

[1] Dr. Challoner was the fourth Vicar-Apostolic of the London district.

obedience of *James II.* to Catholic principles heralded the Revolution. From the accession of William of Orange as *William III.* the permanent thorn in the side of the parliamentary monarchy was the affectionate Stuart loyalty which, openly declared in Ireland and Scotland, lingered in England for more than sixty years. The exiled *James II.* died in penitence for his early misdeeds; his son (*James III.*) made one spasmodic effort to regain his throne (A.D. 1715), but to his honour refused all temptations to compromise with his religious convictions. When by the terms of the *Treaty of Utrecht* France no longer recognized the Stuart claim, Rome became the secure refuge of the royal exile. It is recorded that when his consort, Queen Clementina, died her notable piety had been such that thirty-two cardinals, many confraternities, the Irish, Scottish, and English colleges petitioned the Supreme Pontiff (*Pope Clement XII.*) for her beatification. In the palace allotted to him *James III.* was served with regal state; papal troops mounted guard before it, and at his funeral there were paid the last royal honours to the house of Stuart. The disappointed Charles Edward (*Charles III.*), after his unsuccessful sally in A.D. 1745, lived in Rome, but as Count of Albany, and with no royal escutcheon over his residence. Indeed the Rectors of the national colleges were sent out of the city for recognizing him as *Charles III.* As the "brother of Henry, Cardinal of York," he attended the last audience of *Pope Clement XIII.*, in A.D. 1767. After a residence in Florence he returned to Rome and there died, *Pope Pius VI.* withholding royal honours at his funeral. Cardinal Henry asserted his right of succession *de jure* but, absorbed in his religious duties as Bishop of Frascati, took no steps to enforce it. He died in A.D. 1807, and is commemorated with his parents and his brother Charles in the monument in St. Peter's, an

impressive reminder of the last filial relation of the English royal house with the Holy See.

No longer does history chronicle wars of religion; those of the eighteenth century were dynastic or commercial contests, and they were fought throughout the distant possessions of the disputants as well as in national territories. When the combatants were exhausted a treaty confirmed the result, often that of "restored conquests." Each nation took what means it could to supply the fleets and armies engaged in destruction; the great prepossession of war dulled the perceptions of most to the iniquities of their political and social systems. So the course of events moved on to that appalling landmark in the history of Christendom, the French Revolution. The Papacy intervened in some of the Continental disputes, seeking to protect the weaker and the innocent sufferers in the theatre of war, observing neutrality in dynastic quarrels, renouncing privileges, forming *Concordats* [1] with states which it was no longer possible to influence by counsels. The widespread reforms made by the *Empress Maria Theresa* (A.D. 1760–1780) in her domains had the invariable sanction of the Holy See; but her successor, *Joseph II.*, often encroached on the prerogatives of the Church in closing religious houses, reorganizing dioceses, and altering the character of the seminaries. *Pope Pius VI.* patiently, but in vain, remonstrated with the Emperor, and when our period ends, the bishops of the Low Countries, with the Cardinal-Archbishop of Malines at their head, were making open protest against the imperial encroachments. But all these grievances, arising from well-meaning over-zeal on the part of secular authority, were to be overwhelmed and forgotten in the reign of terror and tyranny in the near future.]

[1] *Pope Benedict XIV.* with Sicily, A.D. 1741; Sardinia, 1750; Spain, 1753; Milan, 1757.

SUMMARY.—During this period there took place the great revival in the spiritual life of the Church (sometimes known as the Counter-Reformation), of which the focus was the *Council of Trent*. The Papacy, its temporal authority largely destroyed, its revenues seized, was purged of worldly-minded pontiffs, and the offices of the Church of self-seeking prelates. Reverence for the Church and the Vicar of Christ was replaced by adulation of absolute power in the civil State. The disruption of Christendom was followed by a succession of civil wars, revolts, and fanatical outbursts, ending in the triumph of infidelity and rationalism, in the lands which rejected the authority of the Catholic Church as well as in those where her teaching was explicitly denied. Yet her history is bright with a noble roll of saints and martyrs, testifying to the ever-enduring Presence of her Divine Founder.

BOOKS FOR FURTHER STUDY.

| | |
|---|---|
| *History of the Catholic Church in Scotland* .. .. .. .. | Bellesheim-Hunter Blair. |
| *History of the Irish Catholics* .. .. | O'Conor. Also Joyce, etc. |
| *History of England*, vol. x. .. .. | Lingard. |
| *Life and Times of Louis XIV.* .. .. | James. |
| *Life and Times of Bishop Challoner* .. | Burton. |

BOOKS TO READ.

| | |
|---|---|
| *A Book of English Martyrs* .. .. | Wilmot-Buxton. |
| *One Generation of a Norfolk House* .. | Jessopp. |
| *Adventures Perilous* .. .. .. | Wilmot-Buxton. |
| *Heroic Age of Chevalier de St. George* .. | Shield. |
| *James Francis Edward* .. .. .. | Haile. |
| *Henry Stuart, Cardinal of York.* .. | Shield. |

# CHAPTER XIV

## A.D. 1790–1850. POPE PIUS VI. TO POPE PIUS IX.

### A

**The Holy See.**—*Pope Pius VI.* was destined to bear the full brunt of the Revolution in France. It was the result of many causes; not the least of which was the infidel thought of Voltaire and his followers. When their theories were translated into act the storm burst and so the Church, her Vicar, her clergy, and religious Orders were among the victims of the frenzy of violence. A first step was the forming of a *Civil Constitution of the Clergy* to replace the hierarchy and priesthood; the identifying of dioceses with departments (political divisions); the suppression of many religious Orders; and the exacting of an *Oath of Obedience* to the new law. Fines, banishment, or imprisonment followed any hesitation in obedience, but nearly all stood firm and rallied to the call of the papal Bull which condemned the secular aggression. At the execution of the King the Pope ordered a Solemn Requiem, and in his decree lamented, "Had our exhortations been heeded, we should not to-day be called on to sorrow for the ruin now fallen upon France and threatening kings and kingdoms"; the unavailing reproach often repeated to a once Christian Europe.

The tender mercies of *Napoleon Buonaparte*, at first deliverer and then tyrant of France, were hardly more bearable than the cruelties of Convention and Directory. Besides the huge material penalty, the moral penalty was the exacting of the withdrawal of the Bull. On refusal the imprisonment of the Pontiff in his palace immediately followed; then his removal by hurried stages to Siena, to Florence, to Turin, *en route* for France. Ill and exhausted, at the age of eighty-five, he was borne on a rough litter over the Alpine pass and reached Valence only to die. From the balcony of his resting-place he blessed the waiting multitudes below only a few hours before his death, a martyr for the Faith like many of his predecessors.

At Venice the cardinals in conclave [1] elected the Bishop of Imola, who became *Pope Pius VII.* (A.D. 1800–1823), and it was his heavy task to check the absolutism of the First Consul wherever his proposals were entirely against the spiritual interests. Napoleon aimed at an authority like that of the Eastern Emperors, and, to be supreme over the Church, added to the *Concordat* certain articles which framed the "Gallican liberties" as they were called. These the Pope refused to accept. The presence of the Pontiff in Paris at the coronation of *Napoleon* as Emperor (A.D. 1804), when the monarch impatiently crowned himself, led to further presumption. But while in the interests of peace the Pope waived immaterial points and accepted compromise where faith and morals were not involved, he resolutely refused to dissolve the marriage of Jerome Buonaparte at Napoleon's behest. His Bull of excommunication of those who robbed the Church brought upon him the occupation of Rome by French troops and his imprisonment; his firm refusal to sanction Napoleon's own

[1] Among them sat Cardinal Henry of York, the last of the Royal Stuarts.

separation from his wife (Josephine) or to recognize canonically the bishops appointed by the Emperor, led to a harsh *régime* which undermined his health. Removed to Fontainebleau (A.D. 1812), there took place a strange interview with the falling autocrat, which showed the Vicar of Christ despoiled of his pontifical rights, his temporal possessions, and even his personal liberty, but still supernaturally aided. When three years later Napoleon was signing his abdication at Fontainebleau the Holy Father was returning to the Vatican.

With the final collapse of the usurper there was not only a Catholic reaction which resulted in deeds of public justice being done, but also a spiritual awakening in the members of the Church. Perhaps only a few readers of history note that in the after stages of these events the Pope's task was no less hard than when facing violence. The religious privileges and even rights of Catholics in lands no longer faithful to the Church could be guarded only by conventions and concordats with the State ; and in nominally Catholic countries the secular power had now become supreme. In A.D. 1805 the Holy Father had re-established the *Society of Jesus*, —some of whom had found refuge, strangely enough, in the countries of Russia and Prussia—at first in the two Sicilies, and nine years later universally.

In A.D. 1825 *Pope Leo XII.* summoned the faithful to Rome for a Great Jubilee, and the ancient and eternal city, which had seen and suffered many things since the previous festival year, again welcomed the tread of pilgrim feet.

In A.D. 1846 *Pope Pius IX.* began his long and noteworthy reign. His accession took place on the eve of disturbing political events, and amid them the external prestige of the Papacy was ruthlessly shorn and her temporalities seized. But in Church history it is seen that this pontificate marks the beginning of a great

spiritual revival in the Catholic body and an intense and growing devotion to the Holy See. With the downfall of the old order and the loss of material wealth and political power the offices of the Church were no longer filled with the worldly-minded prelates whose connection with powerful houses constituted their chief fitness. Instead there arose a loyal and devoted hierarchy ruling a self-sacrificing priesthood, and a resuscitated spiritual army of religious.

Of the many important events of this pontificate, a chief one falls just within this period. In A.D. 1850 *Pope Pius IX.* restored the Catholic hierarchy in England, with *Cardinal Wiseman* as Archbishop of Westminster and twelve suffragan bishops. The number of Catholics in England had greatly increased in the twenty years since the repeal of the penal laws; and the continental refugees, to whom the English Government had extended generous protection, the Irish immigrants, and the conversions from the Anglican Church contributed many. The days of proscription and civil hostility were coming to a close, though prejudice and ignorance provided a hard experience for Catholics for many years to come.

**Catholic Missions and Outposts of the Faith.**—While in Europe an almost complete secularization of the people was taking place, and many were moving fast to anarchy, moral and material, the devoted missionaries of China and Tibet, who had braved the hidden tyrannies of those heathen lands, were persevering in greatly reduced numbers in their task of winning souls to Christ. In the West Indies and in Latin America the marvellous Jesuit missions were paralysed during the suspension of their Order, to be renewed with determination in this period. In the colonies of N. America the *Constitution* of the *United States* included freedom of worship to the Catholics (A.D. 1787), but until then the story

of Catholicism in the New World had been largely a record of cruelty from the Protestant settlers of various sects. In A.D. 1768 the Franciscans (Capuchin) had laid the foundation of their Christian community of Indians, and in A.D. 1818 it had reached fifty thousand in number. Even earlier a band of Ursuline nuns had settled in New Orleans and their successors still continue their labours. There were difficulties many and disheartening in planting the Faith among the native populations, but still more among the adventurous and lawless settlers in the new lands.

In A.D. 1790 the Prefect-Apostolic of the infant American Churches was consecrated Bishop of Baltimore, where papal Bulls established the first episcopal see. His jurisdiction extended over the thirteen states and all the territories acquired by them. In A.D. 1808 Baltimore became an archbishopric with four episcopal sees in its province. Dr. Carroll, the first American prelate, died in the year of Waterloo, rejoicing, as he looked back over his work, that he had placed it under the protection of the B.V.M. In A.D. 1819 the bishopric of Quebec became an archbishopric with four suffragan sees.

Many of the congregations whose names and labours are familiar to us to-day were founded in this period. Among them were that of the *Sacred Hearts of Jesus and Mary* (A.D. 1801–1817); the *Ladies of the Sacred Heart*, in A.D. 1800, whose founder, *St. Madeleine Sophie Barat*, was canonized in the year of Jubilee, 1925; the *Sisters of the Good Shepherd*, an outgrowth of a pious community at Caen of Our Lady of Refuge (A.D. 1835); and the *Little Sisters of the Poor* (A.D. 1840). It will be noted that none of these, though bearing English names, was founded in our country, though for many years now they have been established here.

Until A.D. 1791 Catholics in Great Britain and Ireland held the Faith at their peril. No places of worship were

permitted except the Embassy Chapels of Catholic powers; in Ireland (a Catholic land) priests dwelt in hovels and moved secretly from place to place to minister to their scattered flocks in desolate places and mountain caves. With the Toleration Act of that year Catholic chapels might be erected, but must be registered at Quarter Sessions; the officiating priest must be registered by a Justice of the Peace; nor might a Catholic yet be a professor or schoolmaster, and Catholic schools were forbidden. At the French Revolution the College at Douai (founded by Cardinal Allen in A.D. 1568), and one at St. Omer, for general education, were swept away. It was hard to set going agencies for education, to build chapels and minister to congregations after so many years of proscription. The indefatigable Dr. Challoner[1] had inspired the opening of a Catholic college, but the work had to be carried on secretly. In Scotland Dr. Hay (A.D. 1729–1811) did the same and under similar difficulties. In A.D. 1829 the *Catholic Emancipation Bill* passed and, with a few exceptions, granted the rights of citizenship to holders of the Faith. But for long years after active persecution ceased Catholics in England were "a people that shunned the light of day." Their chapels were built in obscure streets, and to look as much like houses as possible; few objects of devotion were to be seen within, never a statue of Our Blessed Lady; clerical dress was rarely worn in public. When Rev. Fr. Berington, the historian, first did so he was blamed for courting danger. The word "Mass" was never used, but "Prayers" instead. The corporate position of Catholics was also weakened by a cleavage within their ranks, due to their Protestant environment. For a few years there were those who strongly and loyally supported the Holy See and those who (almost like the "Gallicans" in France) desired

[1] A.D. 1739, Bishop of Debra *in partibus infidelium.*

to maintain the Faith without immediate papal control. Under such conditions, therefore, England was indeed a missionary country, and the scoffing title of later years, the *Italian Mission*, fitly and honourably describes the Catholic clergy of those times.

Among those missioners were Father Wilds (d. A.D. 1856), chaplain at the Bavarian Embassy, who, as a student at Douai, had suffered imprisonment under the Terror; Father Ignatius Spencer (d. A.D. 1864), a convert clergyman (like Manning and Newman) who became a Passionist, and devoted his life to the conversion of England. A contemporary student of Father Wilds was John Lingard (d. 1851), the scholar and historian, a pioneer in the modern methods of studying history in authoritative records; and Father Haydock, who revised the Douai *Bible* and the Rheims *New Testament* (A.D. 1811). There was also the learned convert, Kenelm Henry Digby, author of *Mores Catholici* and *The Broad Stone of Honour*, works which were of truly religious import, and of unique character. They have to-day historical as well as Catholic interest since they are the high-hearted, chivalrous expression of fearless devotion which belongs to romance and, in their enthusiasm and veneration for past glories of Catholicism, they brought a wave of dignity into a period of humiliation and social ostracism.

France, no less than England, needed evangelizing anew after the wide acceptance of infidelity, the orgy of irreligion, and the official restoration of Christianity by Napoleon. Besides the devoted priests who instilled the Catholic Faith into minds which had never received it or had rejected it, there were writers who helped to create an atmosphere of thought in which it could live. Such a one was *de Chateaubriand* who, while the Emperor Napoleon was negotiating the *Concordat* with the Holy See, brought out his book *The Genius of Christi-*

*anity*.[1] While not strictly spiritual it was an appeal to the spiritual side of French culture, then almost entirely materialistic or rationalistic. He sets out to show with a wealth of illustration and example that "Of all the religions that have ever existed the Christian religion is the most poetic, humane, and favourable to liberty, art, and learning, and to which the modern world owes everything of highest worth . . . that there is nothing more divine or lovable than its morality, nothing more impressive than its dogmas, its doctrines and its culture. . . ."[2] With the Bourbon restoration (A.D. 1815) the Catholic Church again rejoiced in a vigorous renewal. High amid its great preachers was the Dominican *Père Lacordaire* (A.D. 1802–1861) who, in his *Conferences* in the Cathedral of Notre Dame in Paris, revived the splendid tradition of French sacred oratory. He claimed the authority of religion over all human life and activities, and dignified national loyalty with Catholic fervour.

**[Discipline and Worship.**—Through whatever vicissitudes she might be passing, the Church never failed to issue behests and counsels for the protection and guidance of her children. And always there were some devout souls living in the world who aimed at observing more than the minimum of Catholic practice. This led gradually to the practice of more frequent communion, otherwise attendance at Mass on all Sundays and certain holy days, and receiving Holy Communion at Easter and Christmas, were the recognized minimum. The Christian holy days had been much reduced in secular Europe, where material interests came first, and in England in this period averaged about two a month (except in December) in the calendar, and the Holy See required of these only four "of obligation." These

[1] *Le génie du Christianisme*, 1802.
[2] *Histoire de la litterature Française*, bk. v., iv., 3, Lanson.

were the Feasts of the *Nativity* and the *Ascension* of Our Blessed Lord, the *Assumption of the Blessed Virgin Mary*, and *All Saints*. Those of the *Epiphany*, *Corpus Christi*, *SS. Peter and Paul*, and of patron saints were transferred to the following Sunday. But the Chief Pastors of this period, following the example of Popes *Benedict XIII.* (A.D. 1724–1730) and *XIV.* (1740–1758), attached generous indulgences to pious practices and frequent brief prayers; such as the Acts of Faith, Hope and Charity, the Angelus, the *Sub tuum præsidium*, the *Anima Christi*, the *Memorare*, and the *De profundis* for departing or departed souls. Thus, even in Protestant lands where churches were closed from Sunday to Sunday, where were none of the frequent reminders of God and heaven, the holy angels and the saints, as in Catholic times, earnest souls kept the Faith and won others to seek it. Books of devotion were few, but spiritual reading was part of devout practice and this was chiefly the Gospels and the Psalms, with Meditations of St. Francis de Sales. The Church had always enjoined upon her children the reverent study of the sacred Scriptures and, though copies of the Bible were perhaps less beautiful in appearance than the old-time illuminated MS. Gospels, it was because "the happy invention of printing" had made them more accessible. Repeated issues of the *Douai* version appeared during these years, but in Protestant countries the heretical versions were also largely published. After the *Council of Trent* the Holy See, on account of the mistranslations and, especially, the misuse of the Holy Scriptures in the vernacular tongues, forbade their indiscriminate reading to the laity. A similar prohibition was necessary in A.D. 1830, when the civil authorities of Great Britain, in their first awakening to the need of popular instruction, ordered in the common schools "daily Bible-reading without note or comment."

The days of *Fasting* ordered and observed in the first fifty years of the nineteenth century were, the Forty Days of Lent, the Ember Days, the eves or vigils of the greater festivals, and all Fridays except those between Easter and Whitsuntide; while the days of abstinence included the Sundays in Lent, all Saturdays out of Lent, and the Fridays which were not fast days. The Sacrament of Penance was laid down as *at least* a yearly duty, but devout Catholics never failed to confess before Communion. In a copy of *The Garden of the Soul*, published in A.D. 1759 (the 8th edition), besides the devotional offices are various instructions, counsels, and meditations to move the soul to penance.]

## B

[**Church and State.**—Besides the Latin sees in the East, there remained always a faithful few of the scattered Churches in communion with the Holy See and acknowledging its supremacy. Those that were overwhelmed in the Turkish conquests were kept in memory by the bestowal of the titles of the sees upon bishops in England,[1] known as *in partibus infidelium*. The schismatic Churches of the East ("Orthodox Eastern") had by the time that Europe was completely secularized, become departments of the State (Russia, Turkey, Greece, etc.). Such, too, were the Protestant Churches of Germany, Scandinavia, and Great Britain. In Germany (where Prussia had become the leading state) the princes of the *Ecclesiastical Provinces of the Upper Rhine* persistently ignored or overruled the authority of the Holy See, and *Pope Pius VIII.* (A.D. 1829–1830) refused to sanction a Royal Edict which encroached upon Catholic

[1] Such are the episcopates of Flaviopolis, Cambysopolis, Cynopolis, Melipotamus, Uranopolis, Sebastopolis, Pella, etc.

practice. A fruitful subject of discord in a country where toleration for all religions was declared was that of *mixed marriages* and the religion of the children. For the first forty years of the nineteenth century the contest between faithful prelates and civil authority was resolute. By the brief of *Pope Pius VIII.* in A.D. 1830, a priest was to be present at a mixed marriage only as a witness, and give no blessing unless the bringing up of the children in the Catholic Faith could be ensured. Two archbishops were imprisoned in fortresses for carrying out this decree. In A.D. 1840 a more conciliatory spirit was shown by *Frederick William IV.*, and in A.D. 1848 State interference in Church discipline ceased. Then the question of school education arose and, when our period closes, the Archbishop of Freiburg was under police supervision for effectually maintaining ecclesiastical rights.

[**Modern Europe.**—In this period of the triumph of secular Europe there passed away the *Holy Roman Empire* with all its tragic grandeur. The Emperor *Francis II.* of Austria vainly tried to keep alive its name, but in A.D. 1806 it was lost, and only the remnant of it remained as the *Empire of Austria* and *Kingdom of Hungary*. Italy, its republics and the Papal States, when free from the Napoleonic rule, were convulsed with revolt and anarchy. In the Papal States the aid of Austria was invoked to compel peace, and though after A.D. 1831 *Pope Gregory XVI.* reformed the government and removed abuses, the universal disturbance of mind and the autocratic rule of the princes, only one of whom was Italian, remained. When our period ends, Italy was on the verge of the struggle for independence which, under Victor Emmanuel of Sardinia, was soon to be accomplished, with another blow to the Church as the supposed supporter of the Austrian tyranny.

In France the disaffection after *Louis XVIII.* (A.D.

1815–1824) ending with a revolution in A.D. 1830, when churches were plundered and the palace of the Archbishop of Paris destroyed, led some influential Churchmen to plead for the entire separation of Church and State. *Pope Gregory XVI.* withheld his sanction from the step and the movement died down. But whether under king or republic, or in anarchy, the spiritual strength of the Church in France was sapped by the widespread spirit of infidelity. The period closes with a gleam of hope in the banding together of men of goodwill to secure for the Church freedom to educate her youth. The tyranny of the "free thought" which opposed this centred in the secret organization of the Freemasons.

While opposing the work of the Church in the name of freedom, these societies were active in most of the continental countries. Claiming to be "anti-clerical," or opposed to temporal authority wielded by Churchmen, they were fundamentally and sometimes openly anti-Christian. In Spain and Portugal the smouldering hostility to religion became active in A.D. 1841, and religious houses were suppressed and the number of sees reduced.

During this period one of the most powerful states in Europe was Russia; its religion the "Orthodox" Church (of the Eastern Schism), and the Czar the supreme head of the Holy Synod which governed it. The political conditions led to much persecution of the Catholics, especially in Poland, the unhappy victim of the Great Powers of Europe. In A.D. 1845 the remonstrances of *Pope Gregory XVI.* with *Czar Nicholas I.* gained some little alleviation for the suffering peoples. Meanwhile, the Czardom was assuming the position of Protector of the Christians of the Balkan lands, which intensified its quarrel with the Ottoman Turks, who ruled them. The troubled politics of the time were

leading on to the great struggle between the Mohammedan *Sublime Porte* of Turkey and the Christian, but semi-barbarous, Czardom. This showed, in strong contrast to mediæval Christendom, the Western nations of Europe supporting the infidel state.

In the re-grouping of nations there was arising a desire in the political sphere to restrain somewhat the "nationalist" spirit which, in its excesses, wrought so great discord. This took shape as *Cosmo-politanism*, a spurious form of the international amity of the Middle Ages, equally useless as an inspiration to brotherhood or as a bond of sympathy. The Catholic Church has never sought to depress or destroy legitimate national devotion any more than to belittle the natural virtues. She has in her world-wide legislation tenderly considered racial characteristics and allowed for them; in witness of which are the Eastern countries converted by Catholic Missions and retaining their own religious rites.]

## CHAPTER XV

### A.D. 1851–1925. Pope Pius IX. to Pope Pius XI.

### A

**The Holy See.**—The Pontificate of *Pius IX.*, begun in A.D. 1846, lasted until A.D. 1878, covering a most eventful time. In A.D. 1854 the Holy Father published the decree *Ineffabilis Deus*, declaring the *Immaculate Conception* of the Blessed Virgin Mary as a dogma of the Church. Implicitly held through the Christian centuries, and closely connected with the personal holiness and the perpetual virginity of Our Lady, this corollary to the position assigned by the Church to the "Second Eve," stamped it as "of faith," and gave great joy to Catholic hearts. That it was attacked, misrepresented, and slandered by the enemy and the unbeliever disconcerted only timid souls. Even more misunderstood and maligned was the Pontiff's Bull issued in A.D. 1870, *Pastor æternus*, proclaiming the dogma of *Papal Infallibility*. So resolute and so persistent had been the encroachments of the civil power upon the spiritual, no less than the temporal, rights of the Holy See in all countries that, while waiving those of only external import, it was necessary to assert before the world, and for the comfort and protection of the faithful, the unique power of the Vicar of Christ. There were doubts and debates even within the Catholic body as to the prudence of the promulgation at the moment, but all generations since the storm died down

have been grateful to this Pontiff for his prescience and courage.

Two other papal pronouncements gave occasion for renewed devotion and intelligent fervour; that of *St. Joseph the Patron and Protector of the Universal Church*, and that of the *Devotion to the Sacred Heart*. In A.D. 1869 the Holy Father had published a *Syllabus* claiming the former position of the Church as the Guardian of Christian education. It principally concerned (Catholic) Germany and France, where the civil authorities had assumed control of colleges and schools. The *Syllabus* also declared the right of the Church to her revenues and territories, largely the bequests of her pious members.

The moment of the proclamation of the dogma of the *Immaculate Conception* was the Fourth Session of the *Twentieth Ecumenical Council*, of the Vatican, summoned by the Holy Father in A.D. 1870. There were present 747 Fathers, and they had not proceeded far with their labours when the outbreak of war between France and Germany led to the adjournment of the Council. The following year *Pope Pius IX.* completed the twenty-fifth year of his pontificate of thirty-two years, the first Chief Pastor to have so long a reign.

In A.D. 1878 *Pope Leo XIII.* began his pontificate of twenty-five years, in attainments and personal gifts resembling his great namesakes of earlier centuries. As chaplain to *Pope Gregory XVI.*, as nuncio to Belgium, as scholar and administrator, he had shown himself capable of sharing great responsibilities, and as Supreme Pontiff his inspired wisdom and constancy and his unflinching support of Catholic principles won the esteem even of the hostile and the unbelieving. With these qualities the Pope united an apostolic charity which embraced all ranks of society, and the injunctions His Holiness laid down in his various encyclicals, loyally

obeyed, would go far to solve the problems and heal the wounds of the modern world. These nine documents appeared at intervals between A.D. 1878–1901, and gave invaluable steadying help to Catholics in the secularized States. The most important, perhaps, were the *Arcanum Divinæ* on Christian Marriage (A.D. 1880), the *Immortale Deo* on the Christian State (A.D. 1885), and the *Rerum Novarum*, the Condition of Workmen (A.D. 1891), since they dealt with pressing social questions in all countries.[1] But also the papal utterances on the errors of Socialism, Communism, and Nihilism, which were rife on the continent, made clear the position of the Catholic Church. Every department of Christian life and thought was invigorated by Pope Leo's counsels. Himself a profound scholar, he encouraged and directed the study of *St. Thomas Aquinas*, so that at the great doctor's sex-centenary in A.D. 1924 worthy commemoration was made of his unparalleled contribution to Christian thought in every relation of life.

In the years when the Queen-Empress Victoria was celebrating amid rejoicing subjects the jubilee and the golden jubilee of her reign, His Holiness *Pope Leo XIII.* was keeping the golden and the diamond jubilee of his ordination as priest. In this the whole Catholic world shared with rejoicing, and nearly all the secular States sent respectful greetings and recognition. The work of the Holy Father not only immensely strengthened the spiritual authority of the Papacy, but also led to increased personal piety and devotion. While maintaining the universal character of the Church, generous concessions were made everywhere to national feeling and local patriotism by special calendars, not only for countries, but even for dioceses, and by instituting or sanctioning services in the vernacular tongues. Thus

[1] See *Social Questions and the Duty of Catholics*, C. S. Devas (C.T.S.).

Catholics far from the centre of the Faith and its Latin traditions, or amid surroundings showing only lamentable shreds of Catholic Faith and practice, were enabled to "think with the Church," and to share in her conscious solidarity. In 1874 the Catholic hierarchy was restored in Scotland.

In A.D. 1903 *Pope Pius X.* ascended the papal throne to reign for eleven years and to die broken-hearted, like more than one of his predecessors. For the outbreak of the European War took place in A.D. 1914 on the anniversary of the Holy Father's election, and in it, as His Holiness sadly foresaw, there came about the destruction of the peaceful work of centuries in Christian civilization. This saintly Pontiff (for whose canonization all Christendom prays) is known as "the Pope of the Blessed Sacrament." Following up and emphasizing the counsels of his predecessors, he enforced early communion for children and frequent communion for the faithful, to the great increase of spiritual reality. His other great accomplishment was his firm stand against "Modernism," or the watering-down of Catholic doctrine and the tolerant acceptance of rationalistic theories, which he condemned in his Bull, *Pascendi gregis.*

In A.D. 1914 *Pope Benedict XV.* acceded, and ruled a distracted Catholic world during the years of the war and the ensuing peace, to find his counsels ignored or rejected by rulers and peoples alike. The state of war which precluded travel and communication to a large extent, and the number of countries in which the contest was actually fought, brought to a standstill all the ordinary peaceful business of the world. The Holy See and the Supreme Pontiff himself were untiring in assisting and initiating works of mercy, such as the interchange of prisoners, the supplying of food to fugitive or invaded peoples, and the devising of means whereby spiritual help and consolation might be given

to the sick and wounded on the battlefields. In A.D. 1917, when the war had raged for three years and on ever-increasing areas, His Holiness issued a *Peace Note* to the heads of the belligerent states. Like his appeal in the first year of the war it fell on deaf ears and on resentful hearts. As "the common Father who loves with equal affection all His children," His Holiness showed a just impartiality which none of the nations appealed to could bear; imploring each and all to weigh the terrible effects and to consider some means of arbitration or conciliation. When the war ended and the time for treaty-making began, the nations of Europe with one consent excluded the Holy See from the council-table. During the inclemencies of the winter of A.D. 1921–22, the Pope became ill and passed away in January. The Conclave assembled at once and, with nearly all the College of Cardinals present, the Archbishop of Milan (Cardinal Ratti) was elected, choosing the name of *Pius XI.* His election was regarded with interest by all Europe and America, and was received with immense enthusiasm by the Catholic world. As scholar, divine, and prelate, as nuncio and as administrator of spiritual things, the new Pontiff had won the reverent esteem of all. Non-Catholic lands recognized his varied experience and the high capacity he had shown everywhere; students and bookmen revered him as the past custodian of the unique library of the Vatican; athletes and adventurers acclaimed his prowess in mountaineering. In this Englishmen were well to the fore, and congratulated themselves on the fact that the new Pope had visited Oxford and Manchester and understood English.

Scarcely can mention be made of *Pope Pius XI.'s* labours since his accession. But the outstanding event of the *Holy Year of* 1925,[1] and the dutiful response to

[1] See Appendix G.

the Holy Father's call, must be noted. And of all the accompaniments of its solemn celebration there is one that claims admiring and reverent acknowledgment, especially as it is the earnest wish of His Holiness that the unique opportunity should be shared by all. The *Missionary Exhibition*, held in the spacious and adjoining grounds of the Vatican, shows concrete examples of every phase of Catholic missions all over the world; at once an inspiration and a marvel to the sheltered, home-staying sons and daughters of the Church.

The solemn feature at the Coronation of *Pope Pius XI.*, though only a revival of an ancient custom, when from the window of the Basilica the Pontiff blessed the assembled multitude and, symbolically, the Catholic world, *urbi et orbi*, was a fitting introduction to a reign marked by unceasing care for the flock committed to his charge, and unresting vigilance in the propagation of the Faith. The Vicar of Christ, deprived of the estates of the Church, and dependent upon the dutiful alms of the faithful for the maintenance of the numberless departments of the papal government, is enthroned in his spiritual dignity and commands the ready homage and personal devotion of Catholics all over the world.

The great prepossession of the Supreme Pontiffs of the last fifty years has been that the Catholic body in every land shall remember their goodly heritage, and by their contribution to national thought, social work, and political aims, speak and act in accordance with Catholic principles. Notably is this so in the countries where centuries of persecution and ostracism had removed them into isolation and shaken their nerve, and those in which the open hostility of the State in past years had resulted in devout Catholics entirely abstaining from public life.[1]

[1] See the various *Encyclicals* on social reforms and Catholic action, etc.

**Saints and Scholars.**—The Year of Jubilee, 1925, has very fitly been also a year of canonizations and beatifications. Among the best known of the saints now officially raised to the altars of the Church is *St. Jean Baptiste Vianney*, the holy Curé d'Ars. This village priest not only stirred to ardent piety and devotion the humble inhabitants who, he was told at his coming, had "not much love of God," but also hundreds of other men and women in all ranks of life. His confessional was the resort of troubled souls and minds perplexed; he is said to have heard over seventy-five thousand confessions in a year, and by his counsels to have restored many despairing penitents. For forty years *St. Jean Baptiste* laboured at Ars and lived a life of entire prayer and penance, winning thus his power of illuminating and comforting those who sought him. We commemorate one *St. John* as the Saint [1] of the Silence of the Confessional, and may revere *St. Jean Baptiste* as another Saint of the "Box."

In the same ceremony was canonized a priest of the 17th century, Blessed *Jean Eudes*. As a preacher he won many from error and many more to lives of devout and joyful Catholic practice. Then, too, Blessed *Peter Canisius*, the first German Jesuit,[2] was declared a saint.

Outside the ranks of the priesthood and among the women-saints of our age was *St. Madeleine Sophie* (A.D. 1779–1865), who founded the Order of the Sacred Heart in A.D. 1801 and lived to see the houses number one hundred in all parts of the world. Since her death the noble work she began has increased still more, and generations of Catholic women in Europe and America own with pride and gratitude their indebtedness to the teaching of the nuns of the Sacred Heart.

Among the many evidences of Catholic activity that of the education of the young has been most prominent

[1] See Chapter X. [2] A.D. 1543.

in this period, in our own land especially. *St. Marie Madeleine* (Postel), founder of the Christian Schools, was one of the Holy Year canonizations, and the Ursulines (*St. Angela Mirici*),[1] a solely teaching Order, have rejoiced in the recognition of their two hundred members martyred in the French Revolution (A.D. 1793–1794).

But the saints of the Catholic Church come from all ranks of society and all Christian nations. The Faith which absorbs the powers of the finest intellects in its study is also grasped by the lowly and the humble, who often are chosen by God to be the vehicle of His marvels and His mercies. Of such was the peasant child *Bernadette Soubirous*[2] who, in the spring of A.D. 1858 had a succession of visions of the B.V.M. Incredulity, official and unofficial, local and European, had its say; the unhasting, unresting, ever-watchful Church at length pronounced her sanction, and in growing numbers during the past sixty years sufferers from physical diseases and deprivations have been healed and restored at the spring which flows from the spot. The gratitude and reverence of pilgrims to Lourdes have transformed the appearance of the small French village into a gathering of imposing structures for the worship of God and the veneration of His Holy Mother. The cult of *Our Lady of Lourdes* has been an emphatic response to the murmur of the doubting world that "miracles don't happen."

Fifteen years after the heavenly favour vouchsafed to the world through *B. Bernadette*, another girl of tender years was being prepared for sainthood, the young *Thérèse Martin* of Lisieux (A.D. 1873). From infancy this child was distinguished by an unfailing desire for sacrifice and humility. Entering the convent of Carmel at the age of fifteen she, who from the age of three had "never refused God anything," set herself to teach a

[1] See Chapter XII.

[2] See *Bernadette of Lourdes*, Rev. C. C. Martindale (C.T.S., 2*d.*).

proud and reckless generation the "Little Way of Spiritual Childhood." Another expression of hers was "to offer to our Lord the flowers of little sacrifices"; and her name in religion was *Thérèse of the Child Jesus*. Hence it came that the repute of her holiness spread and, after her early death, the making known of her autobiography with its many intimate experiences, won for her the name of *The Little Flower*. The devotion aroused in those who asked her intercession and received her favours was extraordinary, at once widespread and intense. She had already one slender link of connection with our own revered *St. Thomas of Canterbury*, in that during that prelate's exile and journeyings he had celebrated Mass at Lisieux and is recognized as one of its saints. Another may be suggested in the manner in which so speedily, and in response to an appeal which stormed the gates of the Holy See, *St. Thérèse* was raised to the altars of the Church. Beatified by *Pope Benedict XV.*, after having been called by his predecessor *Pope Pius X.* "the greatest saint of modern times," her canonization was decreed in the Holy Year of 1925. And again we are aware of the beautiful fitness of things which the tender love of God for His Church orders for our peace. The noise of controversy, the evasions of re-statements of doctrine, the substitution of humanitarian good nature for steadfast charity, and of elaborate systems of "science falsely so-called" for simple faith and obedience, have thus set over against their mischievous activity the example and inspiration of the practice of virtues belonging to spiritual childhood. "There lies the secret of sanctity for the whole world."[1]

Besides the many valuable books of devotion and instruction in all departments of study, there are a few of outstanding importance. To the beginning of this

[1] Pope Benedict XV. in his sermon on the Beatification of St. Thérèse.

period belongs the great work of Count Montalembert, *The Monks of the West*, giving an exhaustive conspectus of the systems and service of the religious life through the centuries. Its close, a monumental effort of the Dominican Fathers makes noteworthy, in the revised *Works of St. Thomas Aquinas;* and the contribution of the English Province of the Order, the English version of the *Summa*. In A.D. 1921 the sex-centenary of the poet *Dante* was kept with religious and literary fervour throughout the Catholic world, and in it there joined with sympathy and appreciation the learned bodies, universities, and civil governments of non-Catholic states.

Ever since *Pope Leo XIII.* published his *Encyclicals* on political and social relations, Catholic scholars and writers have given increasing attention to the making known of the mind of the Church on the principles underlying social and national life. *Dr. Ketteler*, Bishop of Metz, was perhaps the earliest to enforce in detail the teachings of the Holy Father, but there have been many writers since, and especially in our own country, who have inspiringly shown the duty of Catholics living in the world to brace its wavering uncertainties with Catholic principles.

## B

**[The Papacy in the New Era.**—Between the years A.D. 1845–1870 were fought out the battles of Nationalism. In Italy the patriotic resolution to be quit of Austrian rule, led by *Mazzini* and later by *Cavour* and *Garibaldi*, was coupled with the secular aim of destroying the temporal power of the Holy See. In this, France under *Napoleon III.* was willing enough to assist, and the Emperor, desiring to become the "arbiter of Europe," helped towards the making of a *United Italy* by warring with Austria. The Emperor Francis Joseph, whose long

reign (A.D. 1848–1918) preserved a fleeting memory of the greatness of the *Holy Roman Empire*, became the submissive ally of the growing power of the German States. In A.D. 1870–1871 the defeat of France in the *Franco-Prussian* war drove the Emperor into exile and led to the setting up of the *Third Republic*. It saw, too, the union (more than unification) of all Germany under a "German Emperor and King of Prussia," with the last-named State—outgrown from the old *Mark of Brandenberg*—the dominant power.

When in Italy the reformer Mazzini and the statesman Cavour were succeeded by the soldier Garibaldi, the impetuous national feeling supported him in his intended march upon Rome. Napoleon had undertaken, "on the honour of France," to protect the papacy from such an outrage, but in the stress of the war his troops were withdrawn and the Eternal City fell into the hands of a ruthless band. Behind the revolutionaries and inspiring their leaders was the force of the secular spirit which then, and since, has dominated the Governments of Europe. This *Resorgimento* of Italian independence was perhaps bound to be sullied with the excesses and evils of all revolutions, and not for the first time the Holy See endured plundering and the desecration of holy places and sacred objects. But considered policy, and not merely revolutionary excitement, despoiled the Vicar of Christ of all temporal possessions except that of the Vatican Palace and its surrounding acres. Thus was effected the union of the Italian States and their formation into a kingdom. From the narrowed area of the Vatican, *Pope Pius IX.* issued his solemn protest at the sacrilege which limited his freedom in the government of the Universal Church. From it, too, came the Letters and Encyclicals of his successor, *Pope Leo XIII.*, making for peace among nations and among classes, and the saintly messages of *Pope Pius X.*

for the deepening of the spiritual life and his authoritative condemnations of Modernism. Also from the " prison " of the Vatican came the rejected pleas for peace from *Pope Benedict XV.* and, at his passing, the greetings and loving commands of our present Holy Father *Pius XI.*]

In A.D. 1874 *Pope Leo XIII.* restored the Catholic hierarchy in Germany and in Russia, and among the German peoples were some of the most able and devout sons and daughters of the Church. But the victory over France and the political success attending the unification of the states led to direct attacks upon the Catholic Church. Her sphere was made a department of the civil government; religious Orders were expelled and education placed entirely in the hands of the State, including that of students in seminaries. This movement, known as the *Kultur-Kampf*, had (as *Pope Pius IX.* fearlessly declared, A.D. 1873) the deliberate intention " to uproot the Church from her very foundation." Though the German Catholics held out resolutely against both " legal " and secret persecution, their afflictions during the latter part of the nineteenth century compare well with the bad old penal times of our own land. The endeavour of a non-Christian State succeeded only too well. A generation grew up imbued with unchristian and antichristian ideals and, though outward violence was repressed with an iron hand, the insolence of thought which finds its expression thus was fostered and encouraged. A distorted national patriotism replaced loyalty to Faith and country and its outcome in, and after, the war of A.D. 1914–1918 was but one catastrophic evidence of the misery involved in the attempt to do without God.

In France the growth of a similar spirit was equally marked. Under the plea of anticlericalism a succession of godless statesmen seized for the State all ecclesiastical

property, expelled the religious Orders, and repudiated the *Concordat* which for nearly a century had regulated the relations of Church and State. Again " the eldest daughter of the Church " shook off her allegiance, and stood before Europe as a non-Christian State. But from the faithful among the people sprang the noble tribute of the dedication of the country to the Sacred Heart, and the erection on the hill of Montmartre of a basilica for Its perpetual adoration by a " grateful and penitent France."

Russia, the most powerful adherent of the Eastern Church, had many Catholics (not necessarily Latins) among its subjects, and the tangled politics of the " Eastern Question " with the frequent outbursts of war and persecution made the Catholic populations of Eastern Europe the constant objects of the solicitude of the Holy Father. The disastrous fall of the Empire of All the Russias, and its sequel, the triumph of Soviet violence, have shaken still further the fabric of European civilization. Untamed human nature, so praised and trusted by sentimentalists, has shown itself in the twentieth century, when emancipated from the control of religion, as barbarous and brutal as in any of the earlier ages. The Catholic Archbishop of the modern Russian see who, after suffering bitter indignities, at length escaped and made his way to Rome, soon to die from the effects of his sufferings, was a worthy companion of the many martyred prelates of the past.

Meantime, the little Irish nation, whose history much resembles on a smaller scale that of the Poles, through the tempestuous times of the nineteenth century possessed their souls in the unity of the Faith. While most European peoples were engrossed in the pursuit of material wealth, and identifying its increase with the well-being of men and women, the Irish people, victims of misfortune and mis-rule, the sport of parties and the

despair of governments, found we know not what consolations in treasuring the Catholic Faith. The feasts and holy days of the Church were kept with the gay devotion of the Ages of Faith; no family was too poor to contribute towards the upkeep of the country chapels while, in the midst of humble homes, as in mediæval times, there were not a few magnificent churches. In A.D. 1858 Cardinal Wiseman made a tour through Ireland and on his return declared himself "refreshed in mind and body." His Eminence, at the invitation of the Bishop of Clonfert, had preached at the opening of a new church (Ballinasloe), and found there and everywhere else the Catholic population, so accustomed to repression and scorn, overjoyed with the opportunity of showing their pride in their Church and their loyalty to the Holy See. In the Church of St. Patrick in Dublin the Cardinal's sermon sketched briefly the triumphs of the Faith in history and eloquently repeated the mandate to "Keep the Faith," an injunction which almost alone among European peoples the Irish had obeyed.

The generous extension of Dominion rank to Catholic Ireland,[1] by the British Crown and Government in A.D. 1919, began a new era for this land of tragic history; in the building up of the institutions of her coveted freedom she may well beware of the errors and shortcomings of greater states. In Ireland, for the first time for more than seven and a half centuries, there may be realized the long desired political and religious liberty.]

SUMMARY.—This period saw the completion of the secularization of the Christian states of Europe, and the political and religious revolutions which finally ousted the Church from her position of authority. It saw, too,

[1] The *Irish Free State* comprises Southern Ireland; the northern counties retaining their union with Great Britain.

the Church surviving through persecution and proscription, and regaining to the full her prestige as the supreme arbiter in Faith and Morals. The new and restored kingdoms of Europe after A.D. 1815, within a century were shaken to their foundations, many to fall to irreparable ruin. In most the Church was robbed and despoiled, but tolerated; in some proscribed; her organizations suppressed; her religious Orders expelled; her representatives at courts and councils impatiently regarded or ignored. But her world-centre in Rome, narrowed and confined, is still the watch-tower of a forgetful Christendom, and unsleepingly the Church warns and counsels all nations. As in old days she faced the imperial paganism, held and conserved the best of Roman civilization in the fallen Empire, disciplined and nurtured the new peoples, saw once the spiritual and secular rule united, preserved the old culture and embraced the new; later heard the successive political watchwords of empire, absolutism, nationalism, democracy, self-determination, so she is ready, now as ever, to consecrate any form of civil power based upon the principles of justice, and to include the lesser loyalty in the greater.

BOOKS FOR FURTHER STUDY.

| | |
|---|---|
| *History of England*, vols. x., xi. .. | Lingard and Belloc. |
| *History of the Church in England*, vol. ii. | M. Allies. |
| *History of Ireland* .. .. .. | Keating. |
| *The Key to the World's Progress* .. | Devas. |
| *The Making of Italy* .. .. .. | O'Clery. |
| *The Pope and the People* (*Leo XIII.*) .. | C.T.S. |

BOOKS TO READ.

| | |
|---|---|
| *The History of the Jesuits* .. .. | Campbell |
| *Life of Cardinal Manning* .. .. | Shane Leslie. |
| *Cardinal Newman* .. .. .. | W. Meynell. |
| *Catholic England in Modern Times* .. | Fr. Morris. |

# APPENDIX

## A

**SS. Peter and Paul.**—Though the Book of the Acts makes no mention of the See of Antioch as founded by St. Peter, a very old tradition maintained that there he founded his first bishopric. St. Jerome (d. A.D. 420), summarizing the testimony of various ancient documents, afterwards lost, wrote "*Petrus . . . post episcopatum Antiochiensis ecclesiæ . . . secundo Claudii anno Romam* (A.D. 42) *pergit.*" Hence Antioch was known as the Metropolitan city of the East.

That SS. Peter and Paul were martyred at Rome was an accepted fact from Apostolic times—St. Peter on the Vatican Hill, along the Via Cornelia, and St. Paul at the grove of the *Tre Fontana*, along the Via Ostia beyond the walls, on the opposite side of the city. The bodies of both the Apostles were buried near the spots where they died, but in the third century were removed for safety to the Catacombs of San Sebastiano on the Via Appia. The "Confessio," or shrine of St. Peter, around which the great church is built, stands where the Apostle was first laid beside the Via Cornelia, and to it his body was brought from San Sebastiano. Similarly, the Basilica of St. Paul Outside the Walls, about a mile nearer the city than the scene of the Apostle's martyrdom, encloses the remains of St. Paul.

## B

**The Logos.**—The term Λόγος, used by St. John the Evangelist in his majestic Prologue to his Gospel, was a familiar one in the philosophies of the East. It signified much more than the mere spoken "word," it was a symbol of the underlying idea, or *reason of being* of things. The Jewish philosopher Philo had explained the *logos* as the

*thought of God;* St. John declares the Word to be the same Divine substance with the Father, "one with, while yet mysteriously other than, the Father." [See "Princes of His People": *St. John the Evangelist*, Rev. C. C. Martindale, S.J.] One of the earliest difficulties of belief was the reconciling of the Divinity of Christ with the unity of God; and another, the interpretation of the term *substance*. Some of the early heresies arose from the doctrines put forth in explanation, their nature is suggested in the early clauses of the Nicene Creed.

The Divine attributes Power, Wisdom, Love, stand as characteristic manifestations of the Triune God, where *Wisdom* connotes the idea of the *Logos*.

## C

**Heresies and Heretics.**—St. Thomas Aquinas defines heresy as "a species of infidelity in those who, having professed the Faith of Christ, corrupt its dogmas."

1. *Simon Magus* (see Acts viii.) and *Cerinthus* his follower, fell into the heresy of denying the Divinity of Christ, asserting that the *Logos*, or Word, came to Him at His Baptism and departed from Him before His Passion; hence that the Divine Logos had not taken upon Himself a human nature. From this arose some of the *Gnostic* interpretations.

2. The term γνῶσις (*gnosis*, knowledge) is used by St. Paul (1 Cor. viii. 1) when he says, "Knowledge puffeth up." The early Christians were attracted by some of the forms of Oriental philosophy, of which *Gnosticism* was one. There were various kinds of Gnosticism, but in most the leading idea was that by means of a secret doctrine a few (the spiritual) among men could attain to perfection. Also it was held that, as this shut out the greater number of mankind from eternal happiness, they were under the victorious power of evil. This power of evil was supreme over all matter, including man's physical nature. The Christian thinkers who were ensnared by this teaching had to discard much of the New Testament in order to uphold it; and to believe that God, the All-good, was not the Creator of the world and of man, but that these were the work of a Demiurge.

3. Of the various heresies which were the outcome of *Gnosticism*, the two most mischievous and deadly were those of *Marcion* and the Persian *Mani*.

*Marcion* (*c.* 150), holding the beliefs stated above, taught that the good God first visited the earth in the *phantasmal body* of Christ, Who *appeared to suffer death* in the Crucifixion. There were Marcionite heretics for three centuries.

4. *Mani* (*Manes, Manichaeus, c.* A.D. 250) taught that the world is the creation of an evil principle; Christ only an apparent man; *Mani* himself the promised Paraclete; the elect (*Catharistæ*) alone could hope for salvation; for the rest of mankind a long series of purgations. Practising secret rites and professing hidden doctrines the elect (adopting a life of severe mortification of all natural desires and appetites) could become the *perfecti*. This exaggeration of Christian morality made a strong appeal to souls remorseful for past sins; thus St. Augustine tells us in his *Confessions* that for a time he became a Manichaean.

5. *Controversies that led to heresies.*—By the middle of the third century the endeavours of thinkers to explain the mysteries of the Faith were mostly concerned with that of the Holy Trinity; the *relation of the Second Person of the Trinity to the Father*. Later, there arose the discussion as to that of the Holy Ghost to the (*a*) Father and the Son. These were the *Trinitarian* controversies. (*b*) Out of these there grew the *Christological* dispute, as to the Nature of Christ; the relation of His Divinity to His human nature; and whether Christ had one Will or two Wills. (*c*) There were also controversies as to *Original Sin* and as to the connection of *Grace* with *free will*.

(*d*) An early heresy which denied the *Divinity of Christ* (rejecting the *Logos*) was revived by *Paul of Samosata*, Bishop of Antioch, who was deposed and excommunicated at a synod held in his see (A.D. 268–272). Half a century later the false doctrine was still held by some, and in a few years' time it found a home in Alexandria as well as Antioch. Thence arose the heresy, at once the most mischievous and deadly, and the one of which we hear most, that of *Arianism*.

6. *Donatus.*—About A.D. 300 *Donatus*, Bishop of Carthage, revived the ultra-strictness of *Novatian* and, thinking to rebuke the Catholic Church for too great leniency to the

*lapsi* and to sinners generally, denied the validity of a sacrament administered by a priest not in a state of grace. *Donatus* was the first schismatic to invoke the aid of the civil power to over-ride ecclesiastical decisions. The schism troubled the African Church long after the refutation of the heresy.

7. **Arianism.**—The articles of the Creed recited at Mass are the summarized decisions of the Fathers in the Great Councils. The heresy of *Arius* is repudiated in the clauses: "The only-begotten Son of God; born of the Father before all ages; God of God; Light of Light; True God of True God; begotten not made; consubstantial with the Father."

The revived *Sabellian* heresy of the Semi-Arians, taught by *Macedonius*, Bishop of Constantinople (hence known as the *Macedonian* heresy, or the *Pneuma-t-omachian*), denying the Divinity of the Third Person of the Blessed Trinity, is repudiated in the clauses declaring: "The Holy Ghost, Lord and Giver of Life; Who proceeds from the Father (and the Son):[1] Who is adored and glorified together with the Father and the Son; and Who has spoken through the prophets."

*The Symbol of St. Athanasius.*[2]—This great declaration of the Faith is regarded as belonging to the fourth or fifth century and to have been compiled by Western ecclesiastics (St. Hilary of Arles, or St. Vincent of *Leries*, or St. Eusebius of Vercelli, or possibly St. Ambrose), though the battle in which the errors were expelled took place earlier and in the East. In homage to that champion of truth, St. Athanasius, and as summarizing the doctrines he upheld in the Council and in his many writings, it was entitled later *The Symbol of St. Athanasius.* The Proem with which it opens takes no cognizance of a world in which millions of souls live in heresy through no fault of their own. Its warning note is to the members of the Catholic Church, its denunciation applies to those who wilfully, or culpably, reject the teaching of Christ. As a national State may make its own definition of, and laws concerning, treason, so the supernatural organization, the Catholic Church, legitimately defines and condemns the betrayal of the

[1] *Filioque*, added later.

[2] Recited in the Divine Office at Prime on Sundays.

Faith by the heresy of any of her members. To the devout Catholic the recital of the solemn articles of the Faith is an act of worship, in this as in the Nicæan Creed.

With more explicit definition the Divinity of Christ is proclaimed in the *Quicunque vult:* "God of the substance of the Father begotten before all ages, and man of the substance of His mother born in time; perfect God and perfect Man; of a rational soul and human flesh subsisting:" and amplified further: "One Christ; one, not by conversion of the Divine into the human, but by the assumption of the human into God."

So, too, the Person and office of the Holy Ghost, belittled by the *Sabellians* and the *Macedonians*, are declared: "Such as the Father such is the Son and such is the Holy Ghost; the Father is God, the Son is God, and the Holy Ghost is God."

8. **The Nestorian Heresy.**—*Nestorius* held that Christ was born not as the *Son of God*, but as a *Man in whom God dwelt*, and this false teaching survived in Persia long after it had died out in the Roman Empire. From it sprang the *Monophysite*, or one-nature, heresy promulgated by *Eutyches;* its refutation at the Council of Chalcedon giving rise to the term *Hypostatic union* of the two perfect natures, Divine and human.

From *Monophysitism* grew *Monotheletism* or the *one-will* heresy, condemned by the Sixth General Council, of Constantinople, after the reading of *Pope St. Agatho's* definition, and soon died away.

But the *Monophysites*, persisting in their heresy, established a schismatic Church, that of the *Copts*, winning, too, the Ethiopian Church. Those who remained faithful to Catholic truth were known as *Melchites*, a term still describing an Eastern group in communion with the Holy See.

9. *Pelagianism*, so called after its originator, the British monk *Pelagius*, denied the doctrine of Original Sin and declared the perfectibility of man. Against this St. Augustine wrote his treatises *De Natura et Gratia* and *De Gratia Christi.*

*St. Augustine* laid the greatest stress upon the need of grace to assist and reform the fallen nature of man, and the immense bounty of God in thus saving human souls from perdition. In opposing the *Pelagian* teaching the great

doctor dwelt ever more strongly on the saving grace of God and man's capacity, through free-will, of rejecting it. Therewith he taught what is known as *Predestination*, or the will of God concerning the salvation of men. The question of how to interpret *St. Augustine's* doctrine was a burning one to theologians of the period. Indeed, *St. Augustine's* teaching came up again painfully in the ninth century among the religious of Fulda and Corbey. The learned *Rabanus Maurus*, Abbot of Fulda, repudiated the doctrine of *predestination to eternal loss;* so also did *St. Remygius*, Archbishop of Rheims, at the Synod of A.D. 860. The doctrine, however, was maintained by some and in the sixteenth century had a great development through the tenets of *John Calvin*.

10. *Calvinism.*—Among the many heretical sects of the Disruption were the Calvinists, at first in Switzerland and Germany, but soon spreading to France and Britain. Like *Zwingli*, Calvin rebelled against the authority of the Church, denied the Catholic doctrines of the Eucharist and the Sacraments generally, and instituted a spiritual tyranny which abolished the joy of religion and of human fellowship. The sect, where it adopted the full teaching of their founder, held that the greater part of mankind are *predestined* to perdition.

*Puritanism* was a form of Calvinism.

11. *The Iconoclasts.*—We remember this eighth-century persecution chiefly because it was the occasion of the Catholic Church giving a clearly defined interpretation of the reverence due to God, to the saints, and to sacred objects. Images and relics are to be venerated; adoration is due to God alone; invocation of the saints is a pious duty.

12. *The Waldenses.*—So called after Peter Waldo (twelfth century) anticipated the *Cathari* (Puritans) of Albi, hence known as *Albigenses*. Both revived the old *Gnostic* and *Manichaean* errors, and carried their religious tenets into their social and political relations. Their belief in a dominant evil principle, their denial of the Sacraments, and their strict abstention from humane pursuits brought them into conflict with secular as well as spiritual authority. They were repressed with severity by most of the civil states.

13. *Jansenism.*—A precursor of *Cornelius Jansen* had

been Michael Baius (A.D. 1513–89), likewise a theologian of Louvain University. Interpreting St. Augustine rigidly, he denied the freedom of the will, protested that man is capable only of sin, and argued that, apart from grace, he is destined to perdition. The Franciscans and the Jesuits alike opposed the teaching, and in this connection appears the name of the learned Jesuit *Luis Molina* (A.D. 1588). *Jansen* wrote a treatise on Grace as taught by St. Augustine, and the watchful Jesuits discerned therein the errors of Baius restated. The Supreme Pontiffs and the authorities of the Sorbonne condemned several of the articles and forbade further discussion. Blaise Pascal, one of the Port-Royal community, a man of great learning and marvellous power of expression, then attacked the Jesuits on the score of their ethical teaching and, in his *Lettres Provinciales*, with skilful irony and demure malice, presented a damaging version of it. In France the principal Jansenists at length submitted, but in Holland their sympathisers were many and, invoking the aid of the State, created a schismatic Church. Their descendants in later years were the ready opposers of the Vatican decrees (the *Immaculate Conception* and *Papal Infallibility*), and supported the heretical "Old Catholics" and "Liberal Catholics."

## D

12. *Adoptionism* and the *Filioque*.—Towards the close of the eighth century, *Elipandus*, Archbishop of Toledo, and *Felix*, Bishop of Urgel, taught that the *Logos*, though a divine Person distinct from the Father, did not embrace the human nature of Christ; hence that the man Christ is only the *adopted* Son of God. The learning and eloquence of Alcuin were instrumental in repelling this heresy.

Meanwhile, also in Spain, had arisen the custom of adding to the clause in the Creed, *qui ex Patre*, the phrase *Filioque* (*procedit*), which was soon followed in Gaul, and by the religious in Palestine. In A.D. 810 the interpolation was formally approved at the Synod of Aachen.

13. The *Filioque* was one of the points in dispute between the Churches of the East and the West, but it was not really a crucial one.

The steps in the progress of the Eastern schism may be briefly summarized as follows :

A.D. 842. The Patriarch of Constantinople, *Ignatius*, was deposed by the Emperor Michael III. and his uncle Bardas for rebuking their immoral lives, and *Photius*, a layman, put in his place.

A.D. 866. *Photius* claimed that the Primacy of the Church, with the imperial seat, had passed from Rome to Constantinople.

A.D. 867. *Photius* convened a Synod which declared the Pope guilty of heresy and deposed.

A.D. 868. *Pope Adrian II.* at a Council in Rome declared *Photius* deposed.

A.D. 869. *Photius* was condemned at the Eighth Ecumenical Council; a sentence confirmed by *Pope John VIII.*, *Pope Marinus I.*, and *Pope St. Adrian III.* (A.D. 872–885).

A.D. 891–899. Death of Photius and temporary reconciliation.

A.D. 1040–1053. Revival of schism by *Michael Cerularius*, Patriarch of Constantinople, who was condemned and excommunicated by *Pope Leo IX.*, A.D. 1054. Henceforth a formal breach between the Greek and Latin Churches.

A.D. 1274. At the Fourteenth Ecumenical Council, of Lyons, a temporary reconciliation was brought about by the *Emperor Paleologus*, but its conditions were afterwards evaded by the Easterns.

## E

14. *The Holy Eucharist.*—The first heretical teachings as to the Real Presence of Christ in the Holy Eucharist arose in the ninth century (*Ratramnus, Amalarius, John Scotus Eriguena*).

The next was that of *Berengarius* of Tours in the eleventh century, who was opposed by the scholar *Lanfranc*. His theories varied, but each fundamentally denied Transubstantiation, and were condemned at the Synods of Rome and Vercelli (A.D. 1050), Tours (A.D. 1054), and by the Lateran Council of A.D. 1059.[1]

In the twelfth century the various sects which grew out

[1] See p. 108.

of the *Cathari* and *Waldensian* heresies repudiated the Catholic doctrine of the Eucharist, to be followed with extravagant violence by Luther and his followers in the sixteenth century. As the Mass had always in the Catholic Church been acknowledged as the great central act of worship and approach to God, in the Protestant revolution it became the object of the most pronounced irreverence and denial. Among most Protestant sects Communion was retained as a *commemorative service*, not a Sacrament, and not a means of receiving grace. The articles of the Anglican Church, however, declare Holy Communion and Baptism to be Sacraments, but repudiate as Sacraments Confirmation, Penance, Extreme Unction, Holy Order, and Marriage.

## F

*The Friars.*—The great mendicant orders founded by St. Dominic and St. Francis of Assisi have sustained their unique character until our own day. The two chief evils in the society of the thirteenth century were seen to be sin and heresy. St. Francis' one direction to his first disciples was "preach Penance," and they were to seek to cure and relieve suffering humanity by their own personal service. St. Dominic, realizing the mischief of heresy, set himself and commissioned his followers to "preach the Faith." At the head of the constitutions of the Order stood the declaration "Our Order has been especially instituted for preaching and for the salvation of souls." Hence their title, *Order of Preachers*. Besides the practice of prayer and contemplation the Order is especially bound to study; "Our studies must principally tend, and that with an ardent zeal, towards assisting our neighbours' souls." The editing and translating of the works of St. Thomas Aquinas has been a prominent achievement of the Dominicans in the present century.

The Franciscans early developed into two branches, that of the followers of the original strict Rule, and that of a less rigorous observance, instituted by Brother Elias, the successor of St. Francis. These in the sixteenth century became independent Orders, *Observants* and *Conventuals*. A new branch was also founded in the sixteenth century,

known as *Capuchins*, and the *Observants* had a stricter section, founded by St. Peter of Alcantara, the *Discalced*, as well as the original body. Late in the nineteenth century these various branches united, to form the two known as *Friars Minor* (O.F.M.) and *Capuchins* (O.S.F.C.).

To the Franciscans, as representatives of the Latin Church, is given the custody of the Holy Places.

## G

*The Jubilee* or *Holy Year*.—Instituted first in A.D. 1299–1300 by *Pope Boniface VIII.*, who proposed to revive in Christendom the religious side of a Jewish observance (Levit. xxv. 10). The interval of fifty years was maintained until A.D. 1425, when *Pope Martin V.* shortened it to twenty-five years. The Jubilee was kept successively until A.D. 1800, when the imprisonment of *Pope Pius VI.* at Valence, by Napoleon, prevented his opening the Holy Door. This ceremony was originated by *Pope Alexander VI.* (A.D. 1499–1500), symbolizing "the liberation of the Christian people from the slavery of sin and the opening to them of Paradise."[1] On more than one occasion the Holy Door has been opened by one Pontiff and closed by his successor. In A.D. 1549–50 the death of *Pope Paul III.* delayed the opening until late in February instead of on the canonical date of Christmas Eve. In A.D. 1825, *Pope Leo XII.* kept the Jubilee with great solemnity. In A.D. 1850, *Pope Pius IX.* was at Gaeta, and the revolutions on the continent prevented any public celebrations. Twenty-five years later the same Pontiff bestowed the Great Indulgence upon the faithful, but the changed conditions of the government of Italy made it impossible for the Holy Father to summon his children to Rome. Until A.D. 1875 the Supreme Pontiff went in solemn procession to each of the four Great Basilicas (St. Peter's, St. Mary Major, St. John Lateran, St. Paul Outside the Walls) to make his Jubilee; since the occupation of Rome (A.D. 1870) the Holy Father in person attends St. Peter's only. In A.D. 1900 under *Pope Leo XIII.* the Holy Year was kept with great solemnity and fervour, and even more markedly so was that of A.D. 1925, which ends as this note is being written.

[1] *Anno Santo*, Sac. D. Giovanni Catolfi, 1925.

# TIME CHART

AGE OF PERSECUTIONS

| | Popes.[1] | Roman Emperors. | Events. | Persons. |
|---|---|---|---|---|
| First Century | 1 St. Peter, at Antioch, 40<br>St. Peter, at Rome, 42 | Augustus Cæsar, B.C. 30<br>Tiberius, A.D. 14<br>Caligula, 37<br>Claudius, 41 | Conversion of St. Paul, 34<br>Conversion of Cornelius, 39<br>Death of B.V.M., 39 | Simon Magus |
| | 2 St. Linus, 67(?) | Nero, 54<br>Vespasian, 69 | Council of Jerusalem, 49<br>First Persecution, 64–8 | Pudens |
| | 3 St. Anacletus, 79(?) | Titus, 79<br>Domitian, 81 | Martyrdom of St. Peter, 64<br>Martyrdom of St. Paul, 64 | St. Aquila |
| | 4 St. Clement, 98(?) | Nerva, 96<br>Trajan, 98 | Destruction of Jerusalem, 70<br>Second Persecution, 95 | St. Prisca<br>Pliny |
| | 5 St. Evaristus, 99(?) | | | |
| Second Century | 6 St. Alexander, 109(?) | | Third Persecution, 106 | |
| | 7 St. Sixtus I., 116(?) | Hadrian, 117 | Martyrdom of St. Ignatius | St. Papias |
| | 8 St. Telesphorus, 127(?) | | Martyrdom of St. Polycarp | |
| | 9 St. Hyginus, 136(?) | Antoninus Pius, 138 | | St. Justin |
| | 10 St. Pius, 140(?) | | Canon of New Testament | |
| | 11 St. Anicetus, 154 | | | St. Irenæus |
| | 12 St. Soter, 165 | Marcus Aurelius, 168 | Fourth Persecution, 161 | |
| | 13 St. Eleutherius, 174 | | | Clement of Alexandria |
| | | Commodus, 180 | | |
| | 14 St. Victor I., 189 | | | |
| | | Septimius Severus, 192 | Mission to India | |
| | 15 St. Zephyrinus, 198–217 | | Fifth Persecution, 202 | Lucius, K. of Britain |

[1] The dates of the Popes are taken from the Catholic Encyclopædia. The numbers on the left indicate the order, as not every Supreme Pontiff is given.

| | Popes | Roman Emperors. | Events. | Persons. |
|---|---|---|---|---|
| AGE OF PERSECUTIONS — Third Century | 16 St. Callistus, 217 | Septimius Severus, 193–211 | Pope St. Callistus excavated Catacombs | |
| | 17 St. Urban I., 222 | Heliogabalus, 218 | Montanist Schism | Tertullian |
| | 18 St. Pontianus. 230 | Alexander Severus, 222 | | Origen |
| | 19 St. Anterus, 235 | Maximin, 235 | Sixth Persecution, 235 | St. Cyprian |
| | 20 St. Fabian, 236 | | | St. Dionysius (Alex.) |
| | 21 St. Cornelius, 251 | Decius, 250 | Seventh Persecution, 250 | St. Methodius (Tyre) |
| | 22 St. Lucius I, 253 | Valerian, 253 | Councils: Ephesus, 255; Antioch, 265, 267 | St. Gregory Thaumaturgus |
| | 23 St. Stephen I., 254 | | Eighth Persecution, 258 | Paul the Hermit |
| | 24 St. Sixtus II., 257 | | Schism of Novatian | Symmachus |
| | 25 St. Dionysius, 259 | Gallienus, 260–8 | Council *v.* Manes | St. Hippolytus |
| | 26 St. Felix I., 269 | Aurelian, 270–5 | Ninth Persecution, 274 | Manes (Manichaean) |
| | 27 St. Eutychian, 275 | | | Novatian (anti-pope) |
| | 28 St. Caius, 283 | Carus, 282–4 | | St. Jerome |
| | 29 St. Marcellinus, 296–304 | Diocletian, 284–305 | Tenth Persecution, 303 | St. Eusebius (Vercelli) |
| Fourth Century | 30 St. Marcellus I., 304 | | | St. Anthony |
| | 31 St. Eusebius, 309 | Constantine the Great, 306 | Schism of Donatus | St. Athanasius |
| | 32 St. Melchiades, 311 | | Conversion of Constantine, 313 | St. Cyril (Jerusalem) |
| | 33 St. Sylvester I., 314 | | Ecumenical C., of Nicæa, 325 | St. Hilary (Poitiers) |
| | 34 St. Mark, 336 | Constantine II., 337–361 | Discovery of the Cross, 326 | St. Ambrose (Milan) |
| | 35 St. Julius I., 337 | Constans, 337 | | St. Epiphanius |
| | 36 Liberius, 352 | Constantius, 337 | Arian Controversy, 339 | St. Basil the Great |
| | 37 St. Damasus, 366 | Julian, 361–3 | Julian Persecution | St. Gregory Nazianzen |
| | | Gratian, 375 | Schism of Origenism | St. Gregory of Nyssa |
| | | Theodosius I., 379 | Second Ecumenical C., of Constantinople, 381 | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Fifth Century | 39 St. Anastasius I., 398 | Honorius, 395 | Arcadius, 395 | Barbarian Invasions | St. John Chrysostom |
| | 40 Innocent I., 402 | | | Goths Sack Rome | St. Augustine |
| | | | | Councils at: Carthage, 412; Jerusalem, 415; Rome, 417, 425–30 | St. Cyril (Alex.) |
| | 41 St. Zozimus, 417 | | Theodosius II., 408 | | St. Hilary (Arles) |
| | 42 St. Boniface I., 418 | John, 423 | | | St. Remygius |
| | 44 St. Sixtus III., 432 | Valentinian III., 425 | | Third Ecumenical C., of Ephesus, 431 | St. Paulinus |
| | 45 St. Leo I., 440 | | Marcian, 450 | Fourth Ecumenical C., of Chalcedon, 451 | St. Prosper |
| | | Avitus, 455 | | Simon Stylites and other Pillar Saints | Prudentius |
| | 46 St. Hilary, 461 | Majorianus, 457 | Leo I., 457 | Vandals sack Rome | Apollinaris |
| | 47 St. Simplicius, 468 | Romulus Augustulus, 475 | | Council at Ephesus *v.* Eutychians | Nestorius |
| | 48 St. Felix II.(?), 483 | | | | Vincentius |
| | 49 St. Gelarius, 492 | | Anastasius, 491 | Fall of Western Empire | Pelagius |
| | 50 St. Anastasius II., 496 | | | Conversn. of Clovis, 496 | Eutyches (Monophy:) |
| | 51 St. Symmachus, 498 | | | | |
| Sixth Century | 52 St. Hormisdas, 514 | | Justin I., 518 | | Pope St. Gregory the |
| | 53 St. John I., 523 | | | | Gildas [Great |
| | 54 St. Felix III.(?), 526 | | Justinian I., 527 | | St. Gregory of Tours |
| | | | | Councils at: Orange, 529; Rome, 532 | |
| | 57 St. Agapitus, 535 | | | | St. Benedict |
| | 58 St. Silverius, 536 | | | Martyrdom of Pope St. Silverius, 536 | |
| | 59 Vigilius, 538 | | | Fifth Ecumenical C., of Constantinople, 553 | Venantius Fortunatus |
| | 62 Benedict I., 575 | | Justin II., 565 | Conversion of Visigoths | |
| | | | Tiberius II., 578 | Conversion of English | Boëthius |
| | 64 St. Gregory I., 590 | | Maurice, 582 | Conversion of Lombards | |
| | | | | Rome sacked by Totila | |

| | Popes. | Eastern Emperors. | Events. | Persons. |
|---|---|---|---|---|
| Seventh Century | 67 St. Boniface IV., 608 | Phocas, 602 | Jerusalem taken by Persians | |
| | 68 St. Deusdedit I., 615 | Heraclius, 610 | Emperor Heraclius recovers True Cross | |
| | 74 St Martin I., 649 | | Councils at: Rome, 610, 640, 649 | |
| | 75 St. Eugenius I., 654 | Constans II., 641 | | |
| | 76 St. Vitalian, 657 | | Institution of Moz-arabic rite | St. Isidore of Seville |
| | 77 St. Deusdedit II., 672 | Constantine Pogonatus, 668 | | St. Leander |
| | 79 St. Agatho, 678 | | Missions to Netherlands | |
| | 80 St. Leo II., 682 | | Sixth Ecumenical C., of Constantinople, 680 | |
| | 81 St. Benedict I., 684 | Justinian II., 685 | | |
| | 84 St. Sergius I., 687 | | Council in Trullo, 692 | Pascal (anti-p.) |
| | | Tiberius III., 698 | Missions to Frisia | Theodore (anti-p.) |
| Eighth Century | 85 John VI., 701–5 | Justinian II., 705–11 | | St. John Damascene |
| | 88 Constantine, 708 | Anastasius II., 713–16 | | |
| | 89 St. Gregory II., 715 | Leo the Isaurian, 717 | | |
| | 90 St. Gregory III., 731 | [741 | | Venerable Bede |
| | 91 St. Zachary, 741–52 | Constantine Copronymus, | Council of Cloveshoe, 747 | |
| | | | Iconoclast Persecution, 766 | Paulinus |
| | 94 St. Paul I., 757–68 | Leo IV., 775 | | Alcuin |
| | | Constantine VI., 780 | Conversion of Saxons, 778 | |
| | 96 Adrian I., 772 | | Seventh Ecumenical C., of Nicæa, 787 | Paul the Deacon |
| | | Irene, 797 | Council of Frankfort, 794 | |
| | 97 St. Leo III., 795 | | Invasions of Saracen Corsairs, 795 | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Ninth Century | 99 St. Paschal, 817–[24 | | | Coronation of Charlemagne at Rome, 800 | |
| | 102 Gregory IV., 827–[44 | Charlemagne, 801 | | Councils at: Aachen, 810; Rome, 860 | Rabanus Maurus |
| | 104 St. Leo V., 847–55 | {Louis the Pious, 814– | Nicephorus, 802<br>Michael I., 811 | Eighth Ecumenical C., | Alfred the Great |
| | 106 St. Nicholas I., [858 | {Lothair, 814–55 [40 | Leo V., 813 | of Constantinople, 869 | St. Remygius |
| | 107 Adrian II., 867–72 | Louis II., 850 | Michael II., 820 | Conversion of Danes, 826; Swedes, 830; Slavs, 844; Bohemians, 880 | St. Radbestus |
| | 111 Stephen VI., 885–[91 | Chas. the Bald, 875–7 | {Theodora, 842–56 | | Eriguena |
| | 113 Boniface VI., 896 | Chas. III., 881–7<br>Lambert, 892–8 | {Michael III., 842–67 | Saracens in Sicily | Eginhard<br>Photius |
| | 117 John IX., 898–900 | Arnolfo, 896–8 | Basil, 867<br>Leo the Wise, 886 | Moors in Spain<br>Normans in France | Hinckmar, Archbishop [of Rheims |
| Tenth Century | 118 Benedict IV., 900–[03 | | | [910 | |
| | 121 Sergius III., 904–[11 | Conrad I., 911–18 | Constantine, 912–59 | Conversion of Normans, St. Berno founded Cluny, 910 | |
| | 124 John X., 914–28 | Henry I., 919–36<br>Otto the Great, 936 | | Councils at Rome, [933, 998 | St. Odo of Cluny |
| | 132 John XII., 955–64 | | Romanus II., 959–63 | | |
| | 135 John XIII., 965–[72 | | Phocas, 963–9 | Conversion of Poles, 964; Russians, 980 | Luitprand, Bishop |
| | 137 Benedict VII., 974–[83 | Otto II., 973 | Basil II., 976 | Monastic Reform<br>Eastern Schism | Lanfranc, Abp. |
| | 140 John XV., 983–96 | Otto III., 983 | | | |
| | 141 Gregory V., 996–9 | | | | |
| | 142 Sylvester II., 999 | | | | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Eleventh Century | 144 John XVIII., 1003-[09 | | | Conversion of Hungarians, 1001 | St. Stephen of Hungary |
| | 146 Benedict VIII., 1012 | Henry II., 1002 | | | Guido d'Arezzo |
| | 147 John XIX., 1024 | | | Truce of God, 1041 | St. Anselm |
| | 148 Benedict IX., 1032 | Conrad II., 1024 | {Zoe, 1028–50<br>{Romanus, 1028–34 | Councils at: Rome, 1047, 1049, 1059, 1065, 1075; Vercelli, 1050; Tours, 1054; Beneventum, 1087; Clermont, 1095 | St. Peter Damian |
| | 152 St. Leo IX., 1049-[54 | Henry III., 1039 | Michael IV., 1034–41 | | St. Bruno |
| | 159 St. Gregory VII., 1073–87 | | Theodora, 1054–6 | Schism of Cerularius, 1053 | Hildebrand |
| | 161 Urban II., 1088–99 | Henry IV., 1056–1106 | | | Matilda of Tuscany |
| | 162 Paschal II., 1099–1118 | | Romanus IV., 1067–71 | Founding of Carthusian Order, 1084 | |
| | | | Alexis Commenius, 1081–1118 | Founding of Cistercian, Order, 1098 | Godfrey of Bouillon |
| | | | | First Crusade, 1100 | |
| Twelfth Century | 164 Callistus II., 1119 | | | | |
| | 165 Honorius II., 1124 | Henry V., 1106 | John Commenius, 1118 | Founding of: Order of Malta, 1110; Templans, 1118; Norbertines, 1121 | St. Bernard<br>St. Norbert<br>St. Hugh of St. Victor |
| | 166 Innocent II., 1130-43 [1145–53 | Lothair, 1125 | | Ninth Ecumenical C., Lateran, 1123 | |
| | 169 Eugenius III., | | | | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Twelfth Century | 171 Adrian IV., 1154 | Conrad III., 1138 | | Tenth Ecumenical C., Lateran, 1139 | St. Richard of St. Victor |
| | 172 Alexander III., 1159–81 | | Manuel I., 1143 | Councils at: Troyes, 1128; Etampes, 1130; Sens, 1140; Verona, 1184 | |
| | 175 Gregory VIII. | Frederick Barbarossa, 1152–90 | | | Peter Abelard |
| | 176 Clement III., 1191 | | Alexis II., 1180 | Second Crusade, 1147 | Peter Lombard |
| | 177 Celestine III., 1191 | Henry VI., 1190–97 | | Eleventh Ecumenical C., of Lateran, 1175 | Gratian |
| | 178 Innocent III., 1198 | Philip (Suabian), 1198–1208 / Otto IV., 1198–1215 | Alexis III., 1195–1203 | Third Crusade, 1190 | St. Thomas of Canterbury |
| | | | | Fourth Crusade, 1198 | |
| | | | | Order of Friars Minor, 1210 | |
| | | | Baldwin I., 1204–6 (Latin Empire.) | Twelfth Ecumenical C., Lateran, 1215 | St. Francis |
| | 179 Honorius III., 1216 | Frederick II., 1212–50 | | Order of Friar Preachers, 1216 | St. Dominic |
| | | | | Fifth Crusade, 1219 | |
| | | | Baldwin II., 1228–61 (Latin Empire.) | Franciscan Rule confirmed 1223 | |
| | 180 Gregory IX., 1227–41 | | | Sixth Crusade, 1248 | Alexander Hales |
| | | | | Founding of Latin Empire | Blessed Albertus Magnus |
| | 182 Innocent IV., 1243 | | | Thirteenth Ecumenical C., Lyons, 1245 | Baldwin of Flanders |
| | | William of Holland, 1247–56 | | Feast of Corpus Christi instituted, 1264 | St. Thomas Aquinas |
| | 183 Alexander IV., 1254 | Conrad IV., 1250–4 | | | St. Bonaventure |
| Thirteenth Century | 184 Urban IV., 1261–4 | (Interregnum) | | Seventh Crusade, 1270 | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Thirteenth Century | 185 Clement IV., 1265 | Richard of Cornwall, 1256–73<br>Alfonso of Castile | | | |
| | 186 St. Gregory X., 1271–76 | | | Eighth Crusade, 1270 | Roger Bacon<br>Dante Alighieri |
| | | Rudolph of Hapsburg, 1273–91 | | Fourteenth Ecumenical C., Lyons, 1274 | |
| | | | | Ninth Crusade, 1272 | St. Louis of France<br>Simon de Montfort |
| | 193 Nicholas IV., 1288 | | | | |
| | | Adolphus of Nassau, 1292–98 | | Tenth Crusade, 1274 | |
| | 194 St. Celestine V., 1294 | | | Reconciliation of East and West, 1274 | St. Clare |
| | | Albert of Austria, 1298-1308 | | | |
| | 195 Boniface VIII., 1294–1303 | | | Institution of Jubilee (Holy Year), 1299 | St. Philip Benizi |
| Fourteenth Century | 196 Benedict XI., 1303–4 | | | | |
| | 197 Clement V., 1305 | Henry VII. (Luxemburg), 1308–13 | | Papacy removed to Avignon, 1305 | Petrarch |
| | 198 John XXII., 1316 | | Andronicus III., 1328 | Fifteenth Ecumenical C., of Vienne, 1311 | John Duns Scotus |
| | 199 Benedict XII., 1334 | Louis (Bavaria), 1314-[47 | | Feast of Holy Trinity instituted, 1320 | W. Occam |
| | 200 Clement VI., 1342 | Fred. (Austria), 1314–[30 | | "Angelus," ordained, 1327 | |
| | 201 Innocent VI., 1352 | | John V. Paleologus, 1341 | | John Tauler |
| | 202 Urban V., 1362 | Charles IV., 1346 | | | |

| | Popes. | Emperors. West. | Emperors. East. | Events. | Persons. |
|---|---|---|---|---|---|
| Fourteenth Century | 203 Gregory XI., 1370 | | Matthias, 1354 | | Thos. Bradwardine |
| | 204 Urban VI., 1378 | Wenceslas, 1378 | | Missions to Tartary, 1370 | |
| | | | Manuel, 1391 | Papacy returned to Rome, 1376 | Bl. Henry Suso |
| | 205 Boniface IX., 1389–1404 | Rupert, 1400 | | Beginning of Western Schism, 1378 | J. Ruysbroëck |
| | | | | | St. Catharine of Siena |
| | | | | Council of London, 1382 | John Wyclif |
| | | | | Feast of Visitation instituted, 1389 | John Huss |
| Fifteenth Century | 207 Gregory XII.,1406 | | | Sixteenth Ecumenical C., at Constance,1414 | |
| | 208 Martin V., 1417 | Sigismund (Hungary), 1410–37 | | | |
| | 209 Eugenius IV.,1431 | | John VII. (Paleologus), 1425–48 | Council at Basle, 1437 | St. Joan |
| | 210 Nicholas V., 1447 | Albert II., 1437–9 | | Seventeenth Ecumenical C., at Ferrara-Florence, 1439 | St. Antoninus, Abp. |
| | 211 Callistus III., 1455 | | | | |
| | 212 Pius II., 1458 | Frederick IV., 1440–93 | | | |
| | 213 Paul II., 1464 | | Constantine XII., 1448-[53 | Fall of Constantinople, 1453 | C. Torquemada |
| | 214 Sixtus IV., 1471 | | | Invention of Printing | |
| | 215 Innocent VIII., 1484 | | | | St. Vincent Ferrer |
| | | | | Feast of Conception B.V.M. instd., 1476 | St. Thomas à Kempis |
| | 216 Alexander VI., 1492–1503 | | | Moors expelled from Spain, 1492 | |
| | | | | Inquisition established in Spain, 1492 | B. Gian Domenico |

| | Popes. | Emperors. | Events. | Persons. |
|---|---|---|---|---|
| Sixteenth Century | 218 Julius II., 1503<br>219 Leo X., 1513<br>221 Clement VII., 1523<br>222 Paul III., 1534–49<br>225 Paul IV., 1555<br>226 Pius, 1559<br>227 St. Pius V., 1566<br>228 Gregory XIII., 1572<br>229 Sixtus V., 1585–90<br>231 Gregory XIV., 1590–1<br>233 Clement VIII., 1592–1605 | Charles V., 1519–56<br>Ferdinand I., 1556–64<br>Maximilian II., 1564–76<br>Rudolph II., 1576–1612 | Eighteenth Ecumenical C., of Lateran, 1512<br>Confession of Augsburg, 1530<br>Society of Jesus, 1534<br>Nineteenth Ecumenical C., of Trent, 1545<br>Institution of Seminaries, 1563<br>Turks defeated at Lepanto, 1571<br>Massacre of St. Bartholomew, 1572<br>Missions to: Mexico, 1524; India, 1541; Japan, 1549; Ethiopia, 1554; Brazil, 1554; China, 1580<br>Reform of Calendar, 1582 | Erasmus<br>B. John Fisher, Bp.<br>St. Ignatius Loyola<br>St. Peter Canisius<br>B. Thomas More<br>Card. Cajetan<br>St. Teresa<br>St. John of the Cross<br>Luther, Calvin<br>Zwingli, Baius |
| Seventeenth Century | 235 Paul V., 1605–21<br>237 Urban VIII., 1623<br>238 Innocent X., 1644<br>239 Alexander VII., 1655<br>240 Clement IX., 1667<br>241 Clement X., 1670<br>242 Innocent XI., 1676<br>243 Alexander VIII., 1689<br>244 Innocent XII., 1691<br>245 Clement XI., 1700–21 | Matthias, 1612–19<br>Ferdinand II., 1619–37<br>Ferdinand III., 1637–[57<br>Leopold I., 1657–1705 | Congregations: Oratory, 1613; Propagation of Faith, 1613; Lazarists, 1625; Redemptorists, 1632; St. Sulpice, 1646<br>Orders: Visitation, 1610; Maurists, 1618; Trappists, 1662 | Molinos, Suarez<br>St. Francis de Sales<br>Card. Baronius<br>Card. Bellarmine<br>Bossuet, Bp. of Meaux<br>Bourdaloue<br>Massillon<br>Fénelon, Abp. Cambrai<br>St. Jean Eudes<br>Jansen<br>Pascal |

| | Popes. | Emperors. | Events. | Persons. |
|---|---|---|---|---|
| Eighteenth Century | 247 Benedict XIII., 1724 | Joseph I., 1705–11 | | |
| | 248 Clement XII., 1730 | Charles VI., 1711–40 | Freemasonry in France | St. Alphonsus Liguori |
| | 249 Benedict XIV., 1740 | Charles VII., 1742–5 | | Muratori |
| | 250 Clement XIII,, 1758 | Francis (M. Theresa), 1745–[65 | Death of James Edward Stuart, 1765 | Bp. Challoner |
| | 251 Clement XIV., 1769 | Joseph II., 1765–90<br>Leopold II., 1790–92 | Suppression of Society of Jesus, 1773 | Bayle, Voltaire, Rousseau |
| | 252 Pius VI., 1775–99 | Francis II., 1792–1806<br>(Emperor of Austria, 1806) | French Revolution, 1789<br>Pius VI., prisoner at Valence, 1799 | Chateaubriand |
| Nineteenth Century | | Emperors—Austria-Hungary. | | |
| | 253 Pius VII., 1800–23 | | Concordat with Napoleon, 1805 | |
| | 254 Leo XII., 1823–29 | | Imprisonment of Pius VII., 1809–[14 | Montalembert |
| | | | Restoration of Society of Jesus, 1814 | Lacordaire |
| | 255 Pius VIII., 1829–30 | Ferdinand I., 1835–48 | Catholic Emancipation in Great Britain, 1829 | Döllinger<br>St. Madeleine Sophie |
| | 256 Gregory XVI., 1831–[46 | Francis Joseph I., 1848–[1916 | | Card. Wiseman |

## Nineteenth Century

| Popes. | Emperors—Germany. | Events. | Persons. |
|---|---|---|---|
| | | Restoration of Hierarchy in England, 1850 | Card. Manning<br>Card. Newman |
| 257 Pius IX., 1846–78 | William I., 1870–88 | Twentieth Ecumenical C., Vatican, 1869–<br>Third French Republic, 1870 [70 | St. John Vianney<br>B. Bernadette |
| 258 Leo XIII., 1878–1903 | Frederick I., 1888 | Restoration of Hierarchy in Germany, Russia, Egypt, India, etc., 1879–85 | St. Thérèse of Lisieux |
| | William II., 1888–1918 | Definition of Papal Infallibility, 1870<br>Persecution in: Prussia, 1872; France, 1879, 1881–2 | |

## Twentieth Century

| Popes. | Austria. | Germany. | France. | Great Britain. | Events. | Persons. |
|---|---|---|---|---|---|---|
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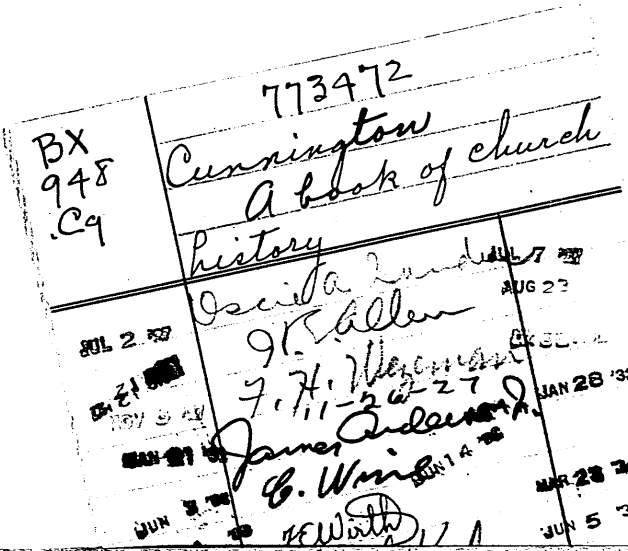
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